

Primitive Christianity Reviv'd:
IN
FOUR PARTS.

CONTAINING,
PART I.

The Larger Epistles of *Ignatius*.

PART II.

The Apostolical Constitutions.

PART III.

An Essay on those Constitutions.

PART IV.

An Account of the *Primitive Faith*
concerning the *Trinity* and *Incarnation*.

There is scarce any Church in *Christendom* at this day that does not obtrude, not only Falsehoods, but such Falsehoods that will appear to any free Spirit, pure Contradictions and Impossibilities; and that with the same Gravity, Authority, and Importunity that they do the Holy Oracles of God.
Dr. H. More's Mystery of Godliness, L. X. C. 2. Sect. 6.

By WILLIAM WHISTON, M. A.

L O N D O N:

Printed for the Author in Cross-street, Hatton-Garden;
And are to be Sold by the Booksellers of London
and Westminster. 1712.

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C O N T A I N I N G

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PART I.

Containing the

Larger EPISTLES

OF

IGNATIUS,

Bishop of ANTIOCH.

To which is prefix'd,

A DISSERTATION to prove
they are his Genuine Epistles.

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WILLIAM WHISTON, M. A.

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Printed in the Year MDCCXII.

Examine Episcopacy &c.

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T O T H E

Most Reverend *T H O M A S*,

Lord Archbishop of *Canterbury*,

A N D

J O H N, Lord Archbishop of *York*,

P R E S I D E N T S;

A N D

To the Right Reverend the BISHOPS of
both Provinces, their Grace's Suffragans;

A N D

To the Reverend the C L E R G Y of the
Lower-Houses of Convocation ;

T H I S

Primitive Christianity Reviv'd,

In F O U R P A R T S.

And particularly these Epistles of *Ignatius*,
With the DISSERTATION upon Them,
in this First Part, are Humbly Dedicated;
and with all due Submission Offer'd to
Their and the Publick Serious Conside-
ration, by

The Author.

TO THE

MOST REVEREND THOMAS

LORD ARCHBISHOP OF CANTERBURY,

AND

JOHN, LORD ARCHBISHOP OF YORK,

PRESENTS;

AND

TO THE RIGHT REVEREND THE BISHOPS OF

BOTH PROVINCES, their Grace's Suffragans;

AND

TO THE REVEREND THE CLERGY of the

Lower-Houses of Convocation;

THIS

Primitive Christianity Reviv'd,

IN FOUR PARTS.

And particularly these Epistles of Ignatius,

With the DISSENTATION upon Them,

in this First Part, are Humbly Dedicated;

and with all due Submission Offer'd to

Their and the Publick Serious Consideration,

by

The Author.

TO THE READER.

I Here present to Thee, Christian Reader, a small Edition of my Primitive Christianity Reviv'd, in Four Parts, answering to the Four former and larger Volumes, which I publish'd a Year ago. And as that Edition was chiefly fitted for the Use of the Learned, so is this for the Use of the Unlearned and English Reader: Wherein I have consulted the Ease of the honest Enquirer, not only as to the Price, but the Matter also, so far as it could be spared: Yet so, that very little of what is proper for him is here omitted. Accordingly I have left out the Historical Preface, with its Appendixes; the Smaller Epistles of Ignatius, and the Apologetick of Eunomius in the First; most of the large Quotations in Columns in the Third; with the Second Book of Apocryphal Esdras in the Fourth Part; together with the Greek and Latin of the several Books, of the Texts and Testimonies, with their various Readings all along: The Former being of the least; and the Latter of almost no Use to the English Reader. Nor have I added a Fifth Part, to correspond to the Fifth Volume, publish'd afterwards; I mean the Recognitions of Clement; as too large to come into a single Volume with the other; as rather too Philosophical

To the R E A D E R.

for many of the English Readers; and as what may be had single by those that are so Curious as to desire it. But then, for a Compensation, I have not only Corrected several Occasional Mistakes, but have added three Branches more than could be in the former Edition; I mean the Substance of my Observations on Dr. Clark's most Eminent Book of the Scripture-Doctrine of the Trinity, inserted in its proper Place; my small Essay, stiled Primitive Infant-Baptism Reviv'd; and my New Proposal for Erecting Societies for promoting Primitive Christianity; all which Additional Parts I do peculiarly recommend to a very serious Consideration. And truly I did not think I had done my whole Duty, nor discharg'd my Conscience entirely in these Important Matters, till I had prepar'd this cheap Edition in English for a more general Perusal. And I cannot but expect it will meet with the most signal Success, and be best entertain'd among the less learned and so more unbiass'd Readers: And that, because when this Primitive Christianity, which I would hereby Revive, was first spread abroad by our Blessed Lord and his Holy Apostles, it was much more readily received by the Poor and the Unlearned Vulgar, than by the Great and the Learned Rulers, Doctors, and Philosophers, among both Jews and Gentiles. Then it was that this Character of the Times of the Messiah was accomplish'd,
* To the Poor the Gospel was preached, with the best Success; then was it that, † Not many wise men after the flesh, not many mighty, not many noble were

* Matt. XI. 5. † 1 Cor. I. 26.

To the R E A D E R.

called : *Then was it that the Query was put, * Have any of the Rulers, or of the Pharisees, believed on Him ? But this People which knoweth not the Law are cursed : And then was it that the very † Publicans and Harlots went into the Kingdom of God before the Chief Priests and Elders themselves ; how much soever the others Knowledge and Abilities laid them under the strongest Obligations, and gave them the best Opportunities for a serious Examination into, and Compliance with the Holy Religion of our Blessed Saviour then Preached to the World. I speak not this to reproach either the Governors of the present Churches, or the Learned among Us ; several of which I hope are not against this Examination and Reformation ; but to recal to our Minds the Manner how Christianity at first made its way in the World ; to caution all against the usual Prejudices, almost insuperable Prejudices of Applause, Honour, Power, and Preferment ; and to encourage even the meaner sort of the People, notwithstanding their lower State, to set about the Enquiry after, and Practice of pure and genuine Christianity. For this Work indeed they do want several Advantages which others have ; but still, if they come with a more vehement Desire of Truth, heartier Prayers to God, firmer Resolutions of acting according to their Duty, and the Convictions of their own Consciences, greater Sincerity, Impartiality, and Integrity of Soul, less Esteem for the Pleasures, Honours, and Profits of this vain World, and a more earnest Desire of*

* John VII. 48, 49.

† Matt. XXI. 31.

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Improvement in true Piety, Devotion and Holiness here, as well as of the Blessed Rewards of the other World hereafter ; they may assuredly hope that their Enquiries will have a greater Blessing from above, and by Consequence they will more easily discover, more firmly adhere to, and be more truly edify'd by this Book, or any other like honest Account of Primitive Christianity, than most of those who are much superior to them in Learning, Temporal or Ecclesiastical Authority, and eminent Character in the present World : As the Sacred Scriptures, Certain Experience, and Common Reason, do all conspire to assure us. Bring therefore, Good Reader, along with Thee but a sincere and honest Mind, a real Love to Truth, a hearty Belief of the Christian Religion, a firm Resolution of acting according to its excellent Laws, as well as of embracing its sublime and heavenly Doctrines ; Humbly implore the Assistance of the Good Spirit of God, for thy Guidance and Direction, with an unfeigned Resolution to follow Christ and his Apostles, whatever any Synod, Party, or Human Authority shall say to the contrary ; and then thou needest not fear but a careful Perusal of the Original Books and Passages of Scripture and Antiquity, here or elsewhere fairly laid before Thee, in thy own native Language, will be sufficient to thy Satisfaction, at least in all the Principal Matters both of Faith and Practice, without the Necessity of thy knowing either the Learned Tongues, or any of those Volumes of Controversy which the Disputers of this World have so long puzzled Christianity withal ; and that to thy greater inward and spiritual Improvement and Edification also. I conclude this Address with those excellent Words which Eusebius,

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nius, one of the greatest and best old Vindicators of many of these Sacred Christian Truths in the Fourth Century, uses at the end of his Apologetick: And I heartily wish that they may make a due Impression upon all Men.

We beg of you of the present Age, and of all others that are Partakers of the same Mysteries with us, not to fear the Censures of Men, nor to be impos'd on by their Sophisms, nor seduc'd by their Flattery; but to pass your Judgment upon what has been offer'd according to Truth and Equity; as suffering the better part to prevail, and preferring Reason before Prejudice, so as to fly from all the Snares and Nets which the Devil contrives against Mankind; and thereby thinks to affright, or at least to allure many of those who do not prefer what is really profitable before what is pleasant, nor esteem things future more secure than those that are present; that so the worser part may prevail over some of them. But may God avert any Experience of this that I have said! tho' there be many that conspire for Falshood, and are departed from the Truth; preferring the present Glory and Security before things pleasing to God, and truly useful. May he preserve the Faith of those that embrace the Truth I defend, unmoveable and firm to him that deliver'd it to them; while they wait for the Judgment-Seat of our Saviour Christ; where all Haughtiness, and Glory, and Falshood will entirely vanish; and those that are to be judg'd must stand naked of all their Authority and Attendance; and where Affluence and Riches, be they here never so highly esteem'd among Men, is utterly insufficient to put their Adversa-

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Adversaries to shame. For a multitude of Men in all their Splendor is not there equivalent to one poor and pious Person ; or able to cause his Rejection, where Truth it self is to approve him. It being agreeable to God's just Method of Retribution, that their Piety should plead for them at that day, who do now, on its account, esteem Death it self to be Gain ; while Christ, the Disposer of the Rewards, did formerly, and still does render to every Combatant the Prize according to his Desert : to those that undergo great Labours for the Truth, true Liberty, and the Kingdom of Heaven ; but to those that have dishonour'd it, from the Wickedness of their own Minds, inevitable Punishments. And so much shall suffice on both sides at present ; and may all at last succeed for the best.

Decemb. 6. 1712.

WILL. WHISTON.

A
 DISSERTATION
 UPON THE
 Epistles of IGNATIUS.

PROPOSITION.

The Larger Epistles of Ignatius, which of late have been stil'd his Interpolated Epistles, are alone the Genuine and Original Epistles of that Father. And the Smaller are only an Epitome of several of the Larger; made most probably about the Middle of the Fourth Century of the Church.

THIS is an Assertion so *very strange* in this Age, and yet of so *very great Consequence* to the Christian Church on several Accounts, that it requires a very careful Consideration: Especially since the Moderns have been so affrighted with some Original, but long since Exploded *Doctrines* of Christianity, and Citations from the *Constitutions of the Apostles* (which have been themselves also exploded on the like Occasion,) therein contain'd, that they have not had Courage or Impartiality enough to enquire thoroughly into their Antiquity and Authority hitherto, as they ought to have done: Which therefore I shall attempt at present.

But before I come to Particulars, I must make this Declaration in general, That under the *Larger Genuine Epistles*, I include Ten. I
 A mean

mean besides the Seven known Epistles contain'd in the *Polycarpian* Collection, of which *Eusebius* gives us a particular Account, and *Jerom* from him, I esteem those Three to *Tarsus*, to *Antioch*, and to *Hero*, to be genuine also; tho' the Silence of *Eusebius* and *Jerom* concerning them makes it not reasonable to pretend to the same Degree of Evidence for those Three, that we have for the other Seven. However, since there is Reason to believe, that *Ignatius* did write (a) more Epistles than those Seven commonly ascribed to him; since the Stile, Genius, Doctrines, and Nature of these Three, are so very much the same with those of the other Seven; since the Notes of Chronology, with the Ancient Quotations and References agree to them, as well as to the other; since *Eusebius's* Silence only shews, that he had met with no other than those Seven which *Polycarp* collected, and sent to *Philippi*; (whereas the other Three were written from *Philippi*;) as was the Case in the Epistle of *Polycarp* himself: [For tho' (b) *Eusebius*, from *Irenæus*, assures us they were several; yet does not he appear ever to have seen any other of them than this to the *Philippians*, which accompanied those of *Ignatius* before-mentioned;] and since all the MSS. that are known, both *Greek* and *Latin*, excepting that single Copy mention'd by Bishop *Pearson* (c), and now in the *Bodleian* Library, of the Seven Large ones, appear to have all these Three, as well as the rest; even when several of them omit the Spurious Epistle to the *Philippians* at the same time: All which will hereafter be proved: We have no sufficient Reason to reject these Epistles; especially when they are inscrib'd to such Places, and to such a Person, as *Ignatius* was more unlikely to forget, than most of those to which he wrote his other Epistles. This being premis'd, I come to my main Design; and shall comprehend what I have to say upon this Subject, under the following Heads.

I. I shall offer some *General Arguments* to prove, that 'tis highly improbable that the Smaller Epistles should be the Genuine ones: Which Arguments will also infer the great Probability that the Larger are so.

II I shall shew, that *Eusebius's* Description of the Epistles which he saw, do better agree to the Larger, than they do to the smaller Epistles; nay, that One of his Descriptions entirely agrees with the Larger, and as entirely disagrees with the Smaller Epistles.

III. I shall shew by *Internal Arguments and Characters*, that the Smaller Epistles cannot be the Genuine ones, nor so early as the Days of *Ignatius*,

IV. I shall shew by the like *Internal Arguments and Characters*, that the Larger Epistles are the Genuine ones, and agree exactly to the Days and Circumstances of *Ignatius*.

(a) *Vid. Grab. Spicileg. Tom. II. p. 24, 25, 26.*
Eccl. L. V. C. 20. p. 188.

(b) *Hist.*
Eccl. L. V. C. 20. p. 188.
 (c) *Vind. Ignat. Proleg. C. VI. p. 257.*
 V. L.

V. I shall shew, that the Ancient *Express Citations* out of these Epistles, that are not equally in both Editions, for the First Six Centuries at the least, do, in general, much better agree to the Larger Epistles than to the Smaller.

VI. I shall shew, that the Ancient Obscure References and *Allusions* to these Epistles, are generally taken out of the same Larger Epistles only.

VII. I shall shew in particular, that the Smaller Epistle to *Philadelphians* is certainly Spurious, and the Larger alone Genuine.

VIII. I shall consider the Nature of the Smaller Epistles; shall shew, that they are *Extracts* or *Abridgments* of the Larger; that they are *Orthodox Extracts*, or made for the Uses of Orthodoxy, after the fatal Alteration of the Faith was begun in the Fourth Century; and shall enquire more exactly *at what time*, and *by whom* they were made.

IX. I shall give my Reasons more distinctly, why I esteem the Three Epistles to *Tarsus*, to *Antioch*, and to *Hero*, to be Genuine also, as well as the other Seven.

I. I shall offer some *General Arguments* to prove, that 'tis highly improbable that the Smaller Epistles should be the Genuine ones; which Arguments will also infer the great Probability that the Larger are so. For,

(1.) The Larger Epistles were *generally own'd* for the True ones, by those who believ'd any of his Epistles to be such, till the Middle of the very last Age; both the *Greek* and *Latin* MSS. generally containing no other; and no other being commonly known, or heard of, at the Time when such old Books were first printed, but those. Nay, what is very remarkable, all those Three MSS. which had the Smaller, as to Six or Seven, had yet all the rest of these according to the Larger or Vulgar Copies: [For the Want of the End of the Epistle to *Tarsus*, and the Want of the entire Epistles to *Antioch*, and to *Hero* in the *Medicean* Copy, seems rather owing to the present known Deficiency of several Leaves at the End of it, than to any Original Defect;] there appearing indeed no other Edition of those Additional ones ever in the Church, than the Vulgar or Large one. So that these Larger Epistles have plainly this Advantage from general Consent, till very lately, as well as from the greater Number of the MSS. both *Greek* and *Latin*; as indeed they still have in this last Respect even at this very Day. Only we must note, that none of those Three MSS. contained the Epistle to the *Philippians*; which seems to be Ancient, but has few or no Internal Characters, little or no External Evidence to support its Pretences to be really Genuine: Nay indeed, whose very different Stile, and Genius, and Disagreement with Chronology, plainly betray its Spurious Original. Which is also still more notorious in those Two others from and to *Maria Cassobolita*. Now I desire to know, how these Facts could possibly

possibly be so, in Case these Larger Epistles were only Spurious and Interpolated? Would the zealous *Athanasians*, during whose Management and Authority all our MSS. were written, encourage forg'd or corrupted Epistles, so very favourable to the *Arians*? and discourage those which they knew to be the Genuine ones, so much more favourable to themselves? Would they still join Interpolated and Heretical Epistles with the Genuine and Orthodox ones, had they had ground to believe that to have been the Truth of the Case? I cannot easily believe this.

(2.) The *Nature* of these Larger Epistles is such, as will not admit of the Supposition, that they are only the Smaller Interpolated. Several Insertions and Interpolations have been on Purpose made in old Books, either from the Margin into the Text, for Illustration and Explication; or from the Orthodox Opinions of the Corrupters or Transcribers, for Caution, or the like. But then those Insertions and Interpolations, especially till very late Ages, were generally Small, and Inconsiderable, in Comparison of the entire Contents of those Books whereinto they were inserted: Nay, and even they are frequently so little of a Piece or Coherence with, if not contrary to the Original Text it self, as to be readily distinguish'd from the same by Critical Readers. [Which indeed is very much the Case in those miserable Insertions of this Nature in the Smaller Epistles, which are wanting in the Larger.] Whereas this is not at all the Case in the present Larger Epistles. They are sometimes more than twice as large as the Smaller. The suppos'd Additional Passages are entire, and of a Piece one with another, and with the Context. They are indeed the very Marrow, and noblest Parts of the same; and commonly the most undoubtedly Original Language of Christianity, and the most peculiarly suitable to *Ignatius* of all the Coherence: Nay, are cited, alluded, and referr'd to by all, but a few *Athanasians*, in all the first Ages; as will hereafter appear. And truly, I think there is no Parallel Instance of such a thing in all the first Times of the Church; that such Writings as the Smaller Epistles are, have been fill'd up in such a Manner as to become like the Larger: Unless we except that equally ungrounded Fancy of one Learned Man, who shall be nameless, as to the *Constitutions of the Apostles* themselves, from which these Larger Epistles are in great Measure deriv'd. When once so strange an Hypothesis can be fully prov'd of the One of these Books, it will be time enough to think of vindicating the Other. But till that is done, a wise Man will be unwilling to believe, that *Clement's Constitutions*, and *Ignatius's Epistles*, or either of them, have had a quite different Fate from that of all other Books of the first Ages of Christianity; perhaps of all other Ancient Books whatsoever. But,

(3.) This is the more unreasonable to be suppos'd here, because the Reverse is so easy and obvious; viz. That the Lesser Epistles may, for the main, be an *Extract* from, or *Epitome* of the Larger: I mean

I mean with only such *Smaller Additions*, as suited the Designs of their Abridger. This Method of Abbreviating or Epitomizing larger Works, is and has been very common in the World, and is very agreeable to the Circumstances of this Case in particular; where we have no plain Characters of Interpolation in the Larger, but a vast Number of Characters of Abridgment in the Smaller Epistles; as will most plainly appear, if we think it worth our while to compare the several Copies all the way. But I shall have Occasion to speak more distinctly to this Matter hereafter.

II. I shall now shew, that *Eusebius's Descriptions* of the Epistles which he saw, do better agree to the Larger, than they do to the Smaller Epistles: Nay, that one of his Descriptions entirely agrees with the Larger, and as entirely disagrees with the Smaller Epistles.

Eusebius's large and direct Account of these Epistles, as they were in his Copy, is in these Words. (a) *And Ignatius also, one that even to this Day is celebrated by most Men, and one that was chosen to be the Second Bishop of Antioch, after Peter. 'Tis related of him that he was sent from Syria to Rome to be devoured by wild Beasts, as a Martyr for Christianity. For indeed while he was travelling through Asia, under the exactest Inspection of his Guard, he confirmed the Parishes in the several Cities where he stayed, both by his Sermons and Exhortations; and in the first Place he especially warned them to be cautious as to those Heresies which were then lately arisen, or did then mightily spread. He also exhorted them to adhere closely to the Tradition of the Apostles, which when he had attested to them, he thought it necessary to have it written down also for greater Security. Here these Epistles of Ignatius, which Eusebius saw, seem, in the main, to have been first preach'd or deliver'd in the way of Sacred Instruction personally to the Churches; and then, as in a Case of some Necessity, written down by himself: They were principally and fully oppos'd to the Ancient Heresies, either then newly arisen, or very prevalent in those Days: And they were principally supported from the Traditional Doctrine of the Apostles, which condemned those Heresies, and established the contrary Christian Truths. Every Part of which Description is more agreeable to the Larger Epistles, than to the Smaller. The Larger alone are like Sermons, Homilies, or Religious Discourses: They alone are such as contain many Passages not then usually committed to Writing: They alone are most fully, and by Name oppos'd to the Ancient Heresies and Hereticks: And they alone are directly enforc'd by many and pregnant Passages out of the Sacred and Traditional Constitutions of the Apostles: No one of these Characters well agreeing to the Smaller Epistles. So that it hence seems plain to me, that Eusebius's Copy was that of the Larger, and not that of the Smaller Epistles. And this will be the*

(a) *Hist. Eccl. L. III. Cap. 36. p. 106, 107.*

more evident, if we compare another occasional Reference to these Epistles elsewhere, by the same *Eusebius*; where he speaks thus against *Marcellus*. (a) Now because *Marcellus* has said that this Heresy is but just now arisen, we must observe that as he goes on he takes Notice of *Origen*, that ancient Author, as of one of the same Opinion with those whom he reproaches. As for my self, I have met with a vast Number of Ecclesiastical Writings of Persons ancients than *Origen*, and of several Epistles of Bishops and Synods written long before him; whereby one and the same Character of their Faith is demonstrated. What Epistles of very Ancient Bishops, earlier than the Days of *Origen*; nay, perhaps prior to those of Synods earlier than the Days of *Origen*, could *Eusebius* mean, but those of *Clement*, *Ignatius*, and *Polycarp* in particular? (b) which we know were the Principal Epistles of that early Age that he was acquainted with; and of such a Nature as he mainly enquired for, and mention'd in his History. If so, he plainly intimates to us, that those most ancient Epistles which he saw, were for the Doctrine of *Origen* and his own, in Opposition to that of *Marcellus* and *Athanasius*; which all the World owns to be the distinguishing Character of the Larger Epistles only. So that we have here from *Eusebius* at once an Illustrious Testimony, that the Ancient Fathers and Synods before *Origen*; a vast Number of whose Writings *Eusebius* says he had seen, and does here appeal to; were on the side of *Origen* and his own, against the Followers of *Marcellus* and *Athanasius*; and no obscure Intimation that among the rest the genuine Epistles of *Ignatius* were so also: And by consequence, we have here a noble Testimony that the Larger Epistles of *Ignatius*, which alone answers *Eusebius's* Character, were alone in *Eusebius's* Copy. Nay, indeed, I shall not need to go here by Probability only, but shall put this Matter past doubt, by the Express Words of the same *Eusebius* elsewhere. (c) We have for good Reasons only mention'd those in our Writings by Name, by the means of whose Books the Traditional Apostolical Doctrine has been transmitted to the present Age: As for Instance, *Ignatius*, in those Epistles of his whose Catalogue we have now set down. So that as certainly as the Larger Epistles, and they alone, contain those very Doctrines which *Eusebius* own'd to be the Original Doctrines of Christianity; those I mean which contradicted *Marcellus* and *Athanasius*; which is acknowledged by all; so certainly do *Eusebius's* Accounts and Descriptions of those Epistles which he saw, belong to these Larger Epistles, and to these only. But of this Matter more will be spoken hereafter.

(a) *Contr. Marcell. L. I. C. 4. p. 19, 20.*
C. 36, 37. p. 106, — 110.
p. 109, 110.

(b) *Hist. Eccl. L. III.*

(c) *Hist. Eccl. L. III. C. 37, 38.*

III. I shall shew by *Internal Arguments and Characters*, that the Smaller Epistles cannot be the Genuine Ones, nor so early as the Days of *Ignatius*. This appears by the Observations following :

(1.) The Smaller Epistles are plainly *Unworthy* of so great a Man as *Ignatius* ; and by no means agreeable to the Character we have of him in *Eusebius*, *Jerom*, *Chrysostom*, &c. and that mighty Trust which was reposed in him by the Apostles themselves, when they made him Bishop or Patriarch of *Antioch* , one of the First and Principal of the Apostolical Churches : Nor indeed at all correspondent to the Writings of his Fellow Bishops, *Clement* and *Polycarp*. For truly, if we Observe that almost all that is Valuable in these Smaller Epistles is *verbatim* taken out of the Larger, at least is still contain'd in them ; that when any Variation is here made 'tis usually for the worse ; that these Epistles seem afraid of setting down the Directions for Practice, and of quoting not only the *Apostolical Constitutions*, but the known Books of the *New Testament* themselves ; while the Contemporary Epistle of *Polycarp*, and the like Writings of Apostolical Men, did then love to quote the same perpetually ; that their Style and Composition, so far as they are different from the Larger, is quite contrary to those of *Clement* and *Polycarp*, harsh, confused, and ill digested ; so as to be almost unintelligible ; that they contain many Passages very remote from the old Christian Doctrine, and on Purpose seem to avoid the usual and known Language of the first Writers about them ; nay, to affect that which came into the Church long after the Days of *Ignatius* : When, I say, we observe these Things, as we shall all along the rest of this Essay, we shall be dispos'd to think of some other Person for their Author than the Famous *Ignatius* himself. Especially if we come to Particulars, and observe,

(2) That these Smaller Epistles are not of a *due Bulk and Largeness* to be those very Genuine Epistles which the Ancients describe, and which the very Passages inserted still into all the Copies do imply also. *Jerom*, as we shall see presently, speaks of this *Ignatius* as the first of those that did write, *Volumes full of Wisdom*, against the Ancient Hereticks ; and this upon occasion of a Quotation from them, which is now only in our Larger Copies, of which hereafter. These Words, *Volumes full of Wisdom*, do much better agree to the Larger than to the Smaller Copies. And then in Three of the present Seven known Epistles, we meet, in all the Copies great and small, with Words implying those Three to be comparatively of the *Lesser Sort* ; which Circumstance is not true of the Smaller Copies, but exactly true of the Larger. Thus says he to the *Magnesians*, *I have briefly exhorted you*. To the *Romans*, *I exhort you in a few Words*. To *Polycarp*, *I have exhorted you by this short Epistle*. Whereas we have no such Intimations of Brevity in any of the rest. Now that the Reader may be the better able to judge of this Matter without

Mistake, I shall set down the Number of Columns and Parts of a Column, which every Epistle takes up in *Cotelerius's* Edition of the old *Latin* Version, both in the Larger and Smaller Copies; and if the Original *Greek* be consulted it will exhibit in a manner the very same Proportions also.

	Larger		Smaller		
To the <i>Ephesians</i> - - -	5	$\frac{1}{2}$	3	$\frac{1}{2}$	---I have briefly exhorted you, Sect. 14.
To the <i>Magnesians</i> --	3	$\frac{9}{10}$	2	$\frac{1}{8}$	
To the <i>Trallians</i> - --	4	$\frac{1}{9}$	1	$\frac{11}{12}$	
To the <i>Romans</i> - - --	2	$\frac{3}{11}$	2	0	---I exhort you in a few Words, Sect. 8.
To the <i>Philadelphians</i> :	4	$\frac{4}{11}$	2	0	
To the <i>Smyrneans</i> - -	3	$\frac{2}{5}$	1	$\frac{1}{4}$	--- I have exhorted you by this short Epistle, Sect. 7.
To <i>Polycarp</i> - - - -	1	$\frac{2}{3}$	2	$\frac{3}{5}$	

To the <i>Tarsensians</i> - -	2	$\frac{1}{8}$	0
To the <i>Antiochians</i> --	2	$\frac{1}{5}$	0
To <i>Hero</i> - - - - -	2	0	0

Now upon comparing the Length of the several Epistles in both Editions, it will appear, as to the Larger Copies, that the Epistle to *Polycarp* is by far the Smallest; that that to the *Romans* is the next; that that to *Smyrna* is next; and then that to the *Magnesians*; and that of the other Three, wherein there are no such Expressions of Brevity in any Copy, that to the *Trallians* is the least; yet is it Larger than any of those before-mention'd: that the Epistle to the *Philadelphians* is still Larger; and that to the *Ephesians* the Largest of all, in very good Agreement with the present Character. Nay, if Bishop *Pearson* be in the right (a), when he thinks that the Note of Brevity, in the Epistle to *Polycarp*, is to be extended to the Epistle to the *Smyrneans* also, because of the Plural $\upsilon\mu\acute{\alpha}\varsigma$ there us'd, the Agreement will be still more exact: Every one of the Four Smaller Epistles in that Edition being then suppos'd to be such in all the Copies; and all the Three without Notes of Brevity, being exactly the Three Largest of all. However, this Character will in no Case agree to the Smaller Edition; since it appears by the same Table, that only Two of the Seven can be reconcil'd to it; that to the *Ephesians*, which is still the Largest; and that to *Polycarp*, which is still the Smallest of all: Whilst all the other Five, whether with or

(a) Not in loc.

without Notes of Brevity, are much of the same Bulk. Only it falls out here somewhat unluckily, that the Epistle to the *Magnesians*, which ought to be of the Smaller Sort, is somewhat Larger than the rest: Which is the Case of that to *Smyrna* also; and that to the *Trallians*, which ought rather to be of the Larger Sort, is somewhat Smaller than the rest. But then we must Note, That the Three Additional Epistles are not here concern'd; because we have neither Notes of either Length or Shortness in any of them; nor have we any other Copies to compare with them. And they therefore seem to be Smaller in Bulk, than most of their Fellows of the Larger Edition, because of this Martyr's Haste in Writing them all at *Philippi*, before he was hurried away thence by the Soldiers, which even little (a) Time he seems before not to have at all expected: And because Two of them were sent to *Antioch*, and the Third to *Tarsus* in its Neighbourhood; so that all of 'em might easily be seen in common, and needed not be every one so large, as otherwise perhaps they might have been. Not to say here, that 'tis not impossible but these may be now somewhat shorter, than they were at first written. (b) And indeed since there are extant a few Ancient Citations from *Ignatius*, and one at least probably from one of these Epistles, which no where now appear in our present Copies; there seems to be some Foundation for such a Conjecture; tho' indeed I look upon it as too weak to be much depended on. However, as to the former Seven, 'tis plain that if these Notes of Brevity be of any Weight, they determine this Dispute on behalf of the Larger Epistles.

(3.) In the Smaller Epistle to the *Ephesians* (c), in all our present Copies, our Saviour is expressly affirm'd to be *Unbegotten*. Now since 'tis the known Fundamental Doctrine of Christianity, that the Father alone is *Unbegotten*, and the Son is, in this very Respect, I mean as to the Original of his Divine Nature before the World, the *Begotten*, and *Only Begotten* Son of the Father, 'tis impossible that *Ignatius* should say what is here ascribed to him: And yet we shall see anon, that this Doctrine runs through these Smaller Epistles, that our Saviour was really so much One with the Father, as to be truly *Unbegotten*. Tho' indeed this was so far from the Doctrine of *Ignatius*, or any Apostolical Person, that it was part of the Heretical Doctrine of *Saturninus* (d), oppos'd by *Ignatius* in these very Epistles; and was afterward in part embrac'd by *Tertullian* (e), and entirely by *Marcellus* (f); and after a Sort by *Athanasius* also, as we shall see hereafter; but otherwise rejected with Abhorrence by the

(a) *Ad Polyc. Sect. 8.*

(b) *Ap. Grab. Spicileg. Tom II. p. 24,*

25, 26.

(c) *Sect. 7.*

(d) *Iren. L. I. C. 22. p. 97.*

(e) *Tertul. de Carne Christ. C. V. p. 362.*

(f) *Theod. Hæret.*

Fab. L. I. C. 3. p. 194.

whole Church; nay, at last by the *Athanasians* themselves. I Appeal here to the Consciences of all truly Learned Men, whether they can believe, that *Ignatius* could stile our Saviour *Unbegotten* or not. Yet is this so surely an Original Text in these Smaller Copies, that 'tis quoted thence by *Athanasius*; and is indeed the only certain Quotation from them, till near the Middle of the Fifth Century of the Church; and must therefore stand or fall with the same Smaller Copy.

(4.) In the smaller Epistle to the *Magnesian*s, (a) our Saviour is expressly stil'd *Eternal*, or the *Eternal Word of God*; which Epithet, how common soever of late, nay, and even *coeternal* also, was, I believe, in the Days of *Ignatius*, not much less unknown and heretical than the former. *Clemens Alexandrinus* indeed ventures, in his Juvenile Oratorical Writings, before he was fully instructed in the Christian Doctrine by *Pantenus*, to call Christ (b) *this eternal Jesus*, and *the Word that ever was; the interminable Age; the eternal Light*. But then this was long after the Days of *Ignatius*; this, if taken strictly, is contrary to the known Doctrine of the same *Clement*, after he was better instructed; and this is unsupported by all truly Ancient Writers besides, that I know of, till the Days of *Marcellus* and *Athanasius*, who spread such an Heresy in the Church in the Fourth Century. I might here therefore, as before, appeal to the Consciences of all truly Learned Men, whether they can believe that *Ignatius* could use such an Expression, as *the Eternal Word of God*, but that they have been so long possess'd with the common Doctrine of the proper *Eternity* of our Saviour, that they have lost their Ability of judging in such Matters: And while they boggle at calling our Saviour *unbegotten*, they do not scruple at this Title of *eternal*, even in the strictest Sense of *Coeternal with the Father*. Whereas it appears in all the first Books of our Religion, that our Saviour's Original Generation before the World began was meant in direct Opposition to his *Coeternity* with his Father: That Modern, Unintelligible Notion of *Eternal Generation* being not then known among Christians. So that *Ignatius* could not much more use *eternal*, than he could use *unbegotten*, of the Son of God.

(5.) In the same Smaller Epistle to the *Magnesian*s in the very same Place, these Words are added; that Christ is the *Eternal Word*, *not proceeding from Silence*, that Famous Female Origin of Things, so much alluded to by *Marcellus*, the Heretick of the Fourth Century; but taken at first from the old Heretick *Valentinus* of the Second. This Allusion, at the highest, to the *Valentinian Silence*, is so plain at the first sight, that the greatest Patrons of these Smaller Epistles are asham'd directly to deny it; tho' it be so very strong, and indeed almost an undeniable Argument

(a) Sect. 8.

(b) *Protrept. P. 74, 75. Hymn. ad Calcem Pedag.*
against

against them. One cannot but pity the Mistakes and Prejudices of the greatest Men, when one sees no less a Man than Bishop Pearson himself labouring, in (a) Four several most Learned Chapters, to assail this grand Objection, and yet with so little Success. For the only valuable Answer which he is able to betake himself to at the last, is this, That the *Silence of Valentinus* might be known in the World before the Death of *Ignatius*. Whereas 'tis certain, that *Hyginus*, in whose Pontificate *Irenæus* assures us *Valentinus* first came to Rome, began not till A. D. 126. (b) Ten Years after the lowest Date from the Death of *Ignatius*; and 'tis almost equally certain from *Tertullian*, a contemporary Author, and very near the Place also, that (c) *Valentinus* was alive, and at Rome, in the Pontificate of *Eleutherus*, or between A. D. 170. and 185. and so could not be a noted Heretick before A. D. 116. Nay, the same *Tertullian* elsewhere assures us, that (d) *Valentinus* was *Marcion's* Scholar for some little time; which *Marcion* yet came not to Rome till A. D. 130. and then learned of *Cerdon* for some time himself, before he set up for a Master. So that *Valentinus* could not be a Famous Heretick at the soonest, till about 20 Years after the Death of *Ignatius*; no, not even at Rome, the Seat of his Fame for Heresy; much less at *Smyrna* and *Magnesia* in *Asia*, where alone this Epistle of *Ignatius* was concern'd with him. Nay, it was in probability still somewhat longer e're his Fame was spread Abroad, since *Justin Martyr*, about 22 Years after the Death of *Ignatius* (e) does not vouchsafe to name him among those noted Hereticks which are enumerated by him, tho' he does it a few Years afterward. Some indeed are ready to tell us, that (f) *Eusebius*, who certainly puts the Rise of *Valentinus* no less than 36 Years after his own placing the Death of *Ignatius*, does however ascribe the Origin of this Famous Silence to *Simon Magus* himself, in these Words of his concerning *Marcellus* and his Silence, (g) According to the Ringleader of the Atheistical Hereticks, who when he contriv'd his Atheistical Doctrines declared his Notion thus; There was God and Silence. But certainly this is a most unfair Construction of *Eusebius's* Words, to make him speak of *Marcellus's* Silence, as deriv'd from a Silence of *Simon Magus*; when neither he, nor any other of the Ancients ever tell us, that *Simon Magus* had any such Doctrine; when the Silence of *Valentinus* (the Arch-heretick of the Second Century, as *Simon Magus* had been of the First,) was then alone every where so Famous in the World; and when *Acacius*

(a) *Vind. Ignat.* L. II, C. 4. 5, 6, 7.

(b) L. III. C. 4. P. 206.

(c) *De Præscript. Hæret.* C. XXX. P. 242.

(d) *De Carn.*

Christ. C. I. P. 358.

(e) *Apol.* I. Sect. 34, 35. *Dialog. cum*

Tryph. p

(f) *Chron. ad Annum* 10, *Trajan* & 6. *Antonin. Pii.*

(g) *De Eccles. Theolog.* L. II, C. 9. P. 114.

of *Cæsarea*, in (a) *Epiphanius*, directly assures us, that *Marcellus* took his Notion from the *Æons* of *Valentinus*. And I cannot but wonder, that any Impartial Man should explain *Eusebius's* Words of *Simon Magus*, and not of *Valentinus*. This *Valentinus* indeed took several particular Hints and Notions from the Ancient Hereticks; but that he took this Original Goddess *Silence* from any of them, does no way appear: Nay, the earliest and most Authentick Account in *Irenæus* rather implies the contrary; that himself brought this Matter into Form, and did himself frame his 30 *Eons*; one of the Original Pair of which was this *Silence*. And that the Author of these Epistles of *Ignatius* does here and elsewhere allude to the *Silence* of *Valentinus*, or rather of *Marcellus* himself, who had it originally from *Valentinus*, will be so plain from other parallel Passages, which shall be produc'd hereafter, that all those other Answers which suppose the contrary, will deserve to be esteem'd as of no Value at all. So that this Argument is decretory, and unanswerable; and is itself sufficient to destroy the Reputation of these Smaller Epistles, with all Men of Impartiality and Integrity.

(6.) In the Smaller Epistle to *Smyrna*, we have this strange Passage concerning certain Persons esteem'd by this Author as Hereticks; as if they absented themselves from the Christian Assemblies, (b) because they did not own the Eucharist to be that *Flesh* of *Christ*, which suffered for them, and was raised again by the good Will of the Father. This is a strange Passage indeed; and probably so far from the Age of *Ignatius*, when Christians did not permit any Hereticks to communicate with them at all; and when indeed there are no Footsteps of any such thing as this in the World; that 'tis hard to say how long after his Days it must be. Perhaps some of the *Montanists* (c) in the Third and Fourth Centuries, might pretend to a kind of Transubstantiation in the Eucharist, and thereupon condemn the Catholics, who would not communicate with them. But I shall not spend any time in this Enquiry, nor write a large Comment on a Text, which perhaps is of too little Authority to deserve it. I suppose it will easily be granted, that the Fourth Century was nearer the first Prelude to the Doctrine of Transubstantiation, which these Words seem to hint at, than the Beginning of the Second; and that therefore the Fourth is the more proper Age for our Enquiries concerning these Hereticks before us, than either the First or Second. Yet was it proper to set down this Passage here, to put Men upon the farther Enquiry after these hitherto unknown Hereticks; that so, if they can be any where found, some more Light may thereby be afforded to the Origin and Author of these Epistles before us.

(a) *Epiphanius. Hæres. LXXII. Sect. 7. P. 839.*
 §. 7. (c) See *Hist. of Montanism. Artic. 13. P. 163.*

(b) *Ad Smyrn.*

(7.) These

(7.) These Smaller Epistles cannot belong to *Ignatius*, because of those many later Expressions, absurd Reasonings, disorderly Periods, and that perplexed way of Writing, which is quite disagreeable to his Stile, Character, and Time ; and to the Stile, Language, and Genius of the Apostles, and of the other Apostolical Men in those early Ages. For notwithstanding the present Dispute about the Genuine Writings of *Ignatius*, we have two sure ways of judging, by the Stile and Contents of the several Copies, whether they belong really to this Father, or no : The one is from the Stile, Language, and Genius of his Contemporaries and Fellow Bishops, such as *Clement* and *Polycarp* ; with those of all the Sacred Books of our Religion beside ; whence the first Christians fram'd their Notions and Expressions about Sacred Things. The other is from such Parts as are common both to the Larger and Smaller Editions, especially the Epistles to the *Romans*, and to *Polycarp*, which, as we shall note hereafter, are almost the same in both, and so afford us a true Taste of his Stile and Language, and help us to a plain Method of Examination, whether the Parts peculiar to the Larger, or those peculiar to the Smaller Copies, do best agree to the Stile and Genius of *Ignatius*. To which Tryals I do now Appeal, and am willing to be determin'd by them in the present Argument : And do not fear to affirm, that, if these be allow'd fair Rules of Arbitration, the Smaller Epistles must be certainly condemn'd, and the Larger alone must be own'd for Genuine. This I have proved in my other Edition of these Books by a large Induction of particular Examples or Passages, taken out of those Parts of the Smaller Epistles, which are peculiar to the same ; but cannot here give it the Unlearned Reader.

IV. I am now to shew, by the like *Internal Arguments and Characters*, that the Larger Epistles are the Genuine ones ; and agree exactly to the Days and Circumstances of *Ignatius*. For,

(1.) The Stile of these Larger Epistles is most truly Primitive, and most agreeable to that of the Apostolical Age, and of Apostolical Men : Yea, without Dispute, much more so than that of the Smaller Epistles. 'Tis free, entirely free, from the least Tincture of that Philosophy, which came into the Church very soon after the Death of *Ignatius* ; and must therefore, with the greatest Probability, be earlier than the Days of *Justin Martyr* himself. This in general is a most obvious Mark of Antiquity. For as a Man may easily know by the Stile and Language, whether any Modern Book in Philosophy were written before or after *Des Cartes*, in the last Age ; and whether any Book in Divinity were written before or after *Athanasius*, in the Fourth Age ; so in the Second Age may one easily discern, within a due Latitude, whether a Primitive Book were written sooner or later than the first known Christian Philosopher, *Justin Martyr*. After whose Time, but not before, we generally find the Original, Plain, Pious, Hellenistical, and Apostolical

apostolical Stile worn off; and the Rational, or Philosophick Stile every where current in the Church. On which Account, when I first perused these Larger Epistles, I soon discover'd that they must, in all Reason, be nearly, if not quite as old as the Days of *Justin Martyr*; tho' it be very lately that I discover'd, that they are no other than the Original Genuine Epistles themselves. And 'tis not a little strange, that the Critical Sagacity of these latter Ages has not discover'd this mighty Antiquity both of these Epistles, and of the Apostolical Constitutions; whatever might have been thought of their real Genuine Origin and Authority. Since *this Degree of Antiquity*, rather earlier than the Middle of the Second Century, is so plain and obvious at the first sight to any Impartial Reader, who is at all vers'd in the Ancient Writers of Christianity. And I suppose, when once any one is satisfy'd that these Epistles and Constitutions are, for certain, no later than that Time, he will be easily perswaded that they are not spurious Books, but do really belong to those Persons whom they pretend to be written by. So that this Argument it self goes a great way in our present Business; and makes it very probable, that these Larger Epistles were really written by *Ignatius*.

(2.) These Larger Epistles, which so perpetually *quote* the more known and undoubted Books of Scripture, I mean those both recommended and cited in the Body of the Apostolical Constitutions themselves, do yet confine themselves to those Books; and so do *not quote* such as are not recommended and cited therein. Either as exactly and wholly following those Constitutions; or as implying withal, what was true in Fact, that the rest of the Sacred Books, written after the Body of the Constitutions was finish'd, were not then commonly receiv'd and known every where in the Church: I mean the Epistle of *James*, the Second of *Peter*, the Second and Third of *John*, *Jude*, *Hermas*, *Barnabas*, the *Apocalypse*, and *Esdras*: None of which are here directly cited in all the Ten Larger Epistles. Tho' *Hermas* seems to be sometimes alluded to; and the Banishment of *John* into *Patmos* is occasionally intimated therein also. This is a great Mark of very early Antiquity, before the Days of *Justin Martyr*; and best of all agrees with the Time and Circumstances of *Ignatius* himself. Nay, what is very remarkable, this Observation does equally confirm the great Antiquity of the Three Additional Epistles, to *Tarsus*, to *Antioch*, and to *Hero*, with that of the other Seven contain'd in *Polycarp's* Collection. Which is to be noted all the way in the rest of these Internal Characters also.

(3.) All the *Heresies* which are oppos'd or nam'd in these Larger Epistles; such as those of *Simon Magus*, the *Ebionites*, *Menander*, *Saturinus*, *Basiliides*, the *Gnosticks*, the *Nicolaitans*, the *Doceta*, *Theodotus*, and *Cleobulus*, are plainly those of the First, and very Beginning of the Second Century, before the Martyrdom of *Ignatius*. For

as to *Theodotus* here nam'd, he is plainly an Heretick of the First Times: A Fragment of whose *Eastern Doctrine* we still have at the End of the Works of *Clemens Alexandrinus*, as drawn up in the Times of *Valentinus*: And not that later *Theodotus* of *Byzantium*, as some have been ready to suppose. Nay, the entire Omission of *Valentinus* himself, who a little above 20 Years after the Martyrdom of *Ignatius*, made so great a Noise, and almost obscur'd those Elder Hereticks, is a most forcible Argument, that these Larger Epistles were written at this very Time, and no other. Just as the contrary Allusion to the Famous *Silence*, originally deriv'd from this *Valentinus*, in the Smaller Epistles, has afforded us a most strong Argument, that they were compos'd or extracted after that Heretick's Publick Appearance in the World.

(4.) The *Doctrines* of Christianity, and the *Expressions* wherein they are here deliver'd, are such as were alone us'd and strictly kept to in the First Times of the Gospel; without the least Sign either of *Arian*, or of any Earlier Philosophical Interpolations, Phrases, or Distinctions: Some of which yet began in the Days of *Justin Martyr*, within Thirty Years after the Death of *Ignatius*: And as to *Arian* Interpolations here, our present *Greek* Copies are not only free from the least just Suspicion of any such; but have rather Marks on the other Side, of the leaving out some Clauses that too plainly favour'd their Opinions: Which Clauses yet are preserved to us in the Old *Latin* Version; which it self is known to be at the least as old as the Ninth Century. Nor indeed do I find either in the Scripture, the Apostolical Constitutions, or these Epistles of *Ignatius*, any such *Arian* Interpolations at all. Tho' it be notorious, that not any one of these, nay, scarce any one of the Original Books of our Religion besides, have escaped the Corruptions and Interpolations of the *Athanasians* or Orthodox; as it were most easy to prove beyond Contradiction. But now, that this Argument from the particular *Doctrines* of Christianity, and the *Expressions* wherein they are here deliver'd, might have its due Weight with the Christian Reader, I have in my other Edition, for a Specimen, set down some of the known Expressions occurring in these Larger Epistles, concerning our Blessed Saviour; and over against them the Parallel Expressions in the Smaller Epistles: After which I leave it to the Judgment of those Readers, who are acquainted with the *Doctrines* and Languages of the First Ages in this Matter, to determine which of them are most agreeable to the Apostolical Writings; and so most likely to be written by our Apostolical Bishop *Ignatius*. But these Citations are most fit for the Examination of the Learned.

Only we may here note, That from those, and a vast Number of other Passages in the Larger Epistles, we learn how exactly the same Larger Epistles express the Original Language of the Church, as delivered by the Apostles and their Companions; before

fore the Old Hereticks, and among them *Tertullian*, by Degrees introduc'd their Philosophical Notions and Hypotheses into Christianity afterwards. And from the Parallel Places in the Smaller Copies, we learn that their Language is either not at all Christian, but Heretical; or at least that the most common and usual Ways of Speaking among the Christians, are there the most rare and unusual: That God the Father is therein never call'd the *True God*, *Almighty*, nor *Unbegotten*; nor the Son *the Only-Begotten*, nor *Begotten*, in the ancient Sense, of his *Generation before the World*; but expressly *Unbegotten*, and that instead of the usual Words, *The Lord*, *the Saviour*, and the like, he is stil'd *God* very frequently, as if he were the Principal Person concern'd, even to the Neglect of the Father himself: All in direct Contradiction to the other Original Remains of our Religion. Nay, indeed, I hardly know of one single Place in all the Seven Smaller Epistles, where they have the Advantage in this Respect; or express the Doctrines of the Gospel more agreeably to the other most Primitive Monuments of Christianity.

(5.) The Rules for *Practical Religion* contain'd in these Larger Epistles, and generally omitted in the Smaller, especially those for *Domestical Duties*; for the Clergy, the Laity, for Husbands, and Wives, Masters and Servants, Parents and Children, Virgins and Widows, &c. are frequent, serious, and full; and are exactly agreeable to the like constant, serious Directions and Exhortations of the Apostles and their Companions elsewhere: When Religion consisted mainly in Practice; when Preaching consisted in serious Exhortations and Divine Instructions; but not in fine Oratory, and florid Compositions. Indeed I believe there is no Example of Epistles of Apostolical Men, written with so little that is practical and serious in them, as the Smaller ones before us. Infomuch, that a Handle has been given to some to suspect that they aim chiefly at the Grandeur of the Clergy, and that they do only *in season, and out of season*, cry up the Episcopal Authority; as if little but a Compliance with the Bishops Commands, were necessary to Christianity. And then, as to *Domestical Duties* in particular, wherein so great a part of our Holy Religion does consist; and the Rules about which are so frequent and full in the other Writings of Apostolical Men, 'tis surprizing to observe, how very little is said of them in the same Smaller Epistles. And in general, how dull and dry they are in all such Matters, in comparison of the other. I am sure, if any Pious and Serious Christian were to peruse both Editions, and were to pronounce his Judgment from his own Taste and Relish; by the bare Temper and Spirit which breath'd in them, he would, without the least Hesitation, determine on the Side of the Larger; and heartily wish, for the Sake of true Religion, and the Edification of Christian People, that they might be prov'd to be the Genuine Writings of *Ignatius*. Now certainly this being so, I cannot easily believe, that a villainous Interpolator in After-Ages, could write more devoutly,

devoutly, religiously, and practically, than an Apostolical Bishop himself, going to Martyrdom: And by Consequence I cannot easily believe, that these Smaller Epistles were the Work of *Ignatius*; but that the Larger Epistles, so much fuller of the Zeal, and Temper, and Disposition of a Primitive Bishop, and Christian Martyr, are for certain, and are alone the Writings of that Excellent Primitive Christian Bishop and Martyr before us.

(6.) The *Fact*s which the Author of the Larger Epistles speaks of, as of those that he was well acquainted with, are still such as belong either to the Apostles themselves, or at the latest, to some of their Companions: And that in such a Manner as none much later than *Ignatius*; sometimes scarce any one but *Ignatius* could well know. Thus we here find mention of (a) *Peter* and *Paul*, as joint Founders of the Church of *Antioch*: Of *John* and *Timothy*, as well as *Paul*, Instructors of the Church of *Ephesus*: (b) Of a Passage or Two of Scripture now lost; which Sort of Citations are commonly Signs of great Antiquity: (c) Of *Stephen*, as Deacon to *James* Bishop of *Jerusalem*: Of *Timothy* and *Linus*, Deacons to *Paul*: Of *Anencletus* and *Clemens*, Deacons to *Peter*: (d) Of Christ's living Three Decads of Years before he was baptiz'd and preaching Three Years afterwards: (e) Of *Peter* and *Paul*, as having made Constitutions for the Government of the Church of *Rome*; which still appear under their Names in all the Copies of the present Apostolical Constitutions: (f) Of *Elias*, *Joshua*, *Melchisedech*, *Elisha*, *Jeremiah*, *John* the Baptist, the Beloved Disciple, *Timothy*, *Titus*, *Euodius*, *Clemens*, and Himself, as Virgins: Of *Abraham*, *Isaac*, *Jacob*, *Joseph*, *Isaiah*, and the rest of the Prophets; with *Peter*, *Paul*, and the rest of the Apostles, as married. (g) Of *Peter* as crucify'd, of *Paul* and *James* beheaded, of *John* banish'd into *Patmos*, and of *Stephen* ston'd: (h) Of the Church of *Antioch*, as having receiv'd a solemn thing committed to them from *Peter* and *Paul*: (i) Of *Euodius* their First Bishop: Of *Onesimus* Bishop of *Ephesus*: Of *Damas* Bishop of *Magnesia*: Of *Polybius* Bishop of *Tralles*; but of no Bishop of *Philippi*: (wh ch is the only Church that we certainly know was at that time without a Bishop) (k) Of *Hero* a Deacon of *Antioch*, who was afterward Bishop; to whom himself, under Christ, solemnly committed an eminent Depositum also: And of a Reference to the History of (l) *Abgarus* and *Thaddaeus* at *Edessa*.

(a) *Ad Eph. Sect. 6, 11, 12. Ad Magnes. Sect. 10.* (b) *Ad Eph. Sect. 10. Ad Trall. Sect. 6.* (c) *Sect. 7. Ad Heron Sect. 3.* (d) *Ad Trall. Sect. 10.* (e) *Ad Rom. Sect. 4. Constitut. L. VIII. C. 33, 34. P. 414, 415.* (f) *Ad Philadelph. Sect. 4.* (g) *Ad Tars. Sect. 3.* (h) *Ad Antioch. Sect. 7.* (i) *Sect. 13, and in other Places. Polycarp Epist. ad Philip.* (k) *Ad Heron. Sect. 8.* (l) *Ad Trall. Sect. 9. Thadd. apud Grab. Spicileg. Tom. I. p. 11.*

not easy to be known to any but to the Bishop or Patriarch of Syria, as not then generally made publick: And other the like Passages there are all along, only agreeable to an Apostolical Man in the first Times; and most properly and peculiarly to the Time, Person, and Circumstances of *Ignatius*. In short, all such *Internal Characters* seem to me not less Indications, that these Ten Larger Epistles were really written by *Ignatius* himself, as he was going to Martyrdom, than the like *Internal Characters* in *Paul's* Epistles are Indications, that *Paul* himself was the real Author of them, in the various Circumstances of his Life, therein every where mention'd by him.

V. I should now shew, that the Ancient *Express Citations* out of these Epistles, that are not equally in both Editions, for the first Six Centuries at least, do in general much better agree to the Larger Epistles than to the Smaller. But this main part of my Evidence is fitter for the Learned, to whom it has been already given, than for the bare *English Reader*. Only so far, that As the Authors who expressly quote the Epistles of *Ignatius*, are very numerous, and exceeding strong for the Genuine Authority of the same Epistles in general; which accordingly appear to be directly attested to in the Six First Centuries, besides *Polycarp* himself, by *Irenæus*, *Origen*, *Eusebius*, *Athanasius*, *Didymus*, the Author of the *Chronicon Paschale*, *Jerom*, *Chrysostom*, *Theodorit*, *Gelasius*, *Ephræm* the Patriarch, *Joannes Rhetor*, *Jovius* the Monk, *Stephen Gobarus*, *Gildas*, *Leontius Byzantinus*, *Anastasius* the Patriarch, and *Gregory the Great* also: So does it not certainly appear, that the Smaller Edition is quoted by more than Three of them; I mean *Athanasius*, *Theodorit*, and *Gelasius*; that is, by *Athanasius* himself, and Two of his Zealous Followers, and by no others in all those Centuries. Nor do the Citations of the following Ages for some time give any considerable Advantage to the Smaller. Tho' after the Testimonies of the Six First Centuries, those that are later are comparatively of so very little Authority, that 'tis not worth while to continue our Enquiry about them any farther.

VI. I shall now shew, that the ancient obscure *References* and *Allusions* to these Epistles are generally taken out of the same Larger Epistles only. Such kind of Citations of Books, especially of Sacred Books, and most of all of Sacred Books of this Nature, are very common among the Ancient Christians; as might easily be shew'd by abundance of Instances, if there were Occasion for it. But because no Learned Man will deny the thing in general, I come to an Induction of several such particular Citations in the present Case.

(1.) *Polycarp* himself wrote his Epistle to the *Philippians* immediately after *Ignatius* had been with him, and had written these Epistles to him, and to the Churches. At the very same time he sent *Ignatius's* Epistles, all that he had Copies of, to that Church; as he had been desir'd. Now in this inestimable Epistle of *Polycarp* I observe

observe the following Resemblances to or Confirmation of the Larger Epistles ; such indeed as seem to me of great Consequence in this Matter. (1.) The Stile and Genius of this Epistle of *Polycarp* is clear, easy, practical, and affecting ; and very much liker that of the Larger than of the Smaller Epistles of *Ignatius*. (2.) This Epistle cites also the Scripture, and refers to the Apostolical Constitutions frequently ; which are the distinguishing Characters of the Larger Epistles before us ; while 'tis in a remarkable Manner otherwise in the Smaller. (3.) The Expressions here us'd concerning God the Father, *Almighty God*, by way of Eminence : *Omniscient*, *the Father of our Lord Jesus Christ* ; and as ever the principal Person concern'd, is remarkably according to the Larger, and different from the Smaller Epistles. (4.) The Expressions concerning Christ, *The Lord*, *the Saviour*, *through Jesus Christ*, *the eternal High Priest*, *the Son of God* ; without any of the Words *God*, *the Word*, *Eternal*, *Un-begotten*, and the like, which are so much affected in the Smaller Epistles, do plainly favour the Language of the Larger in this Matter. (5.) The Allusions sometimes to the very Words of these Larger Epistles do shew, that those and no other were in his Mind when he wrote to the *Philippians*. Thus for Example, when *Polycarp* uses these Words of the Followers of *Simon Magus*, (a) *whosoever says, there is neither any Resurrection, nor Judgment, he is the First born of Satan*. How can we avoid thinking that he imitated *Ignatius*, who in his Larger Epistle to the *Trallians* has these Words, (b) *Avoid—Simon the First-born Son of the Devil* ? And the careful Reader will easily observe other the like References and Imitations therein. (6.) The serious Exhortations to Practical, especially to Domestical Duties here, do exactly agree with the Larger, and only with the Larger Epistles ; almost all things of that Nature being, to a surprizing Degree, omitted in the Smaller, as has been already observ'd ; to such a Degree indeed as renders them unlike all the rest of the Ancient parallel Writings of the first Christians ; and makes them of small Use to us, as to any Improvements in the main Parts of our Religion. (7.) Accordingly the Character here given of those Epistles which *Polycarp* saw, (c) *whereby you may be exceedingly profited, for they contain Faith, and Patience, and all sort of Edification that appertains to our Lord*, does much better agree to the Larger, than to the Smaller Epistles. And a pious Christian, who compares them together, will easily see that the Larger will much better, according to *Polycarp's* Character of those that he saw, inform his *Belief*, increase his *Patience*, and in general tend to his *Edification* than the Smaller.

(2.) The unknown, but most ancient Author of the *Recognitions of Clement*, begins that Book thus, (d) *I Clement who was born in the City*

(a) Sect. 7.

(b) Sect. 11.

(c) Sect. 13.

(d) L. I. C. 1. p. 487.

of Rome, was from my Childhood studious of Chastity. Whence could that Author take this Fact, of the peculiar Chastity of *Clemens Romanus*, but from these Larger Epistles of *Ignatius*? where he is nam'd as one that maintain'd a Virginal Chastity all his Life; as we shall see presently. Which Account of him we have not elsewhere, that I know of, in any other Remains of the Apostolical Age.

(3) *Melito*, the Famous Bishop of (a) *Sardis*, seems most plainly to refer to that Famous Passage in the Larger Epistles already mention'd, concerning the Three Decads of Years before our Saviour's Baptism, and the Three Years after it; since we know of no other Original Monument of Antiquity that could inform him of it but these Epistles. And indeed the Allusion seems to me so direct, that it might almost have been alledg'd among the proper Citations of the Larger Epistles themselves.

(4.) *Irenaeus* argues, (b) that Christ was not crucify'd when he was barely Thirty Years of Age, as some Hereticks said; (who had introduc'd that Notion, that he preach'd one Year only;) but that he liv'd and preach'd several Years afterwards: And for this alledges not only the Gospel Account of at least Three Passovers, but that of all the Presbyters or Apostolical Men, who convers'd with *John* the Apostle, or with any other of them. This Passage seems, among others, to refer to that famous Place in the Larger Epistles, (c) where *Ignatius*, the Disciple of *John* himself, gives Three Decads of Years to our Saviour's Conversation on Earth before his Baptism, and Three Years to his preaching after it. Yet *Irenaeus*'s own Opinion or Hypothesis which he immediately declares, was, that our Saviour liv'd till above Forty, if not towards Fifty Years of Age; from a Notion of his own about the Periods of the several Ages of Men; and from the Jews Words to Christ (d) *Thou art not yet fifty years old*. However, he only appeals to this Apostolical Tradition, as to the somewhat *Ancienter Age* of our Lord when he dy'd, against those that held he dy'd at Thirty. Now in this Appeal he seems to me to have had this Place of the Larger Epistles in his Eye; and is so far an Attestation here to the same Larger Copy.

(5.) To pass over that single Word of the Church (e) of *Smyrna*, *μεροβλαψιδω*, or offering violence to the Beasts to force them to devour him, which Bishop *Pearson* justly thinks may allude to the same Word in *Ignatius*'s Epistle to the *Romans*, because it is equally in both Editions, and determines nothing; *Lucian* the Scoffer has a more remarkable Passage, which, as the same most Learned Person well supposes, belongs to the Epistles of *Ignatius*; by way of Allusion I mean, and under the pretended History of *Peregrinus* the Phi-

(a) *Cav. Histor. Literar. Part II in Meliton.*

(b) *L II. C 39.*

p 61.

(c) *Ad Trall. Sect. 10.*

(d) *Joh. VIII. 57.*

(e) *Martyr. Polycarp. Sect. 3. p. 394.*

osopher. (a) They say that he sent Epistles to almost all the eminent Cities, as certain Testaments, and Exhortations, and Laws. He also Ordain'd Seniors among his Friends, and called them Messengers from the Dead, or Nuncio's from the Lower World. This notable Passage does at once wonderfully confirm the Epistles of Ignatius in general, and that they were many in Number; and by stiling them *certain Testaments, and Exhortations, and Laws*, intimates that he had no other but the Larger Epistles in his View; which alone have plain and full Quotations out of the Constitutions of the Apostles, the most eminent Laws, Christian Covenant, or Testament; and do alone contain those most serious Exhortations, and Sacred Laws of the Gospel, which seem here to be referr'd to in this Passage of Lucian.

(6) Theophilus, the Sixth Bishop of Antioch is by Bishop Pearson also suppos'd to allude to these Epistles, when he says, The Reason why Christ was born of a Woman espous'd to an Husband, was this, (b) That her Offspring might be concealed from the Devil, who thought him born of a Married Woman, and not of a Virgin. But I pass this over, because, as has more than once been in my other Edition observed, the Text in Ignatius here referr'd to is equally in the Larger and Smaller Epistles, and so determines nothing.

(7.) Clement of Alexandria affirms, that (c) Peter, Philip, and Paul, were all Married Men: Which he might have from a Passage in Ignatius's Larger Epistle to the Philadelphians; of which more presently: But as to Paul, not so plainly, that I know of, from any other Original Author whomsoever. The same Clement, in his Excerpts out of his last but noblest Work, the Institutions, has a plain Allusion to the Famous Passage in Ignatius, concerning the (d) Star which appear'd to the Magi. Which seems also alluded to by (e) Nazianzen: And more plainly by (f) Chrysostom. But this Passage of Ignatius is so nearly the same in both Editions, that there is no sure way of knowing which Copy these Citations allude to: Only the Use of one Word belonging to the Smaller *καταλύων* and *καταλυθῆναι*, by the Author of the Extracts from Clement, and by Nazianzen, would incline one rather to suppose, that they had seen the Smaller Copy; as 'tis not impossible but they might. And the Use of the Word *φανότερον* by Chrysostom, from *φανώ* in the Larger Copy, would a little incline one to think, that he had it from that Larger Copy; as indeed Chrysostom's Citations and Allusions agree still to them only. But these Conjectures are too weak to build any firm Conclusions of this Nature upon. So I place these References

(a) Lucian in *Peregrin* (b) *Comment* in *Matth.* I. 18. (c) *Strom.* III. P. 448. (d) *Ad Eph.* Sect. 19. (e) *Orat.* I. (f) *Homil.* VI. in *Mat.*

rather among the doubtful ones, and such as determine nothing in our present Controversy.

(8.) *Tertullian* has Two Passages, which to some may seem to refer to the Smaller Epistles, which are set down in my other Edition. But then it is so wholly uncertain, whether there be any Allusion on either Side in these Passages; and if there be, 'tis so much more likely that the Author of these Shorter Epistles took them from *Tertullian*, one of his own Opinion in this Matter, than that *Tertullian* could have them from *Ignatius* himself, that there is nothing at all to be concluded hence, to determine our present Controversy: Or if there be any thing, 'tis an Hint Who was one of the first that brought in this Heretical Doctrine into the Church, that our Saviour might be stil'd *Unbegotten*, namely, that injudicious and bold Heretick *Tertullian*; whom I look upon as one of the principal Persons that corrupted the Christian Faith in the *West*; which Corruptions from thence were in the Fourth Century spread over a great part of the Christian World.

(9.) *Origen*, and many others of the Ancients, when they speak of the Heretick *Ebion*, or of the *Ebionites*, say they were poor and mean in their Notions of Christ, according to the Signification of the Name *Ebion*, Poor. Thus *Origen*; (a) For *Ebion* is the Name in Hebrew for a poor Man. And elsewhere, (b) We do not understand this as do those Men of poor Understandings, the *Ebionites*, whose Name answers to the Poverty of their Understanding: For a poor Man is call'd *Ebion* among the Hebrews. Thus *Eusebius*: (c) Their Name of *Ebionites*, declaring the poverty of their Understanding. And elsewhere more directly, (d) Now our Saviour's first Preachers named them *Ebionites*; calling them by that Hebrew Word, poor in Understanding. Which last Words have so plain a Reference to the Apostolical Constitutions, or to *Ignatius's* Larger Epistles, or rather to both, that they almost deserve a place among the express Citations foregoing. For whom can *Eusebius* mean by our Saviour's first Preachers, who gave these Hereticks the Appellation of *Ebionites*, and that on Account of their mean and low Opinions of Christ, but the Author or Authors of those (e) Constitutions, where they are nam'd among the Original Hereticks; and *Ignatius*, who in his Larger Epistles (f) gives that very Interpretation of their Names. And the same Allusions that we have observ'd in *Origen* and *Eusebius*, is in others of the Fathers also. Nor could it come any way so readily into the Greek Church as from this place of *Ignatius*. And this is the more likely, because *Ignatius* was

(a) *Contr. Cels.* L. II. P. 56.
Eccl. L. III. C. 27 p. 99.
 (e) *Constit.* L. VI. C. 6. p. 333.
Paschal. ad A. D. 104.

(b) *Philocal.* p. 17.

(c) *Hist.*

(d) *De Eccles. Theolog.* L. I. C. 14. p. 75.

(f) *Ad Philad.* Sect. 6. *Vid. Chron.*

Bishop of Syria, and so well acquainted with such Hebrew or Syriack Words, which few of the Greek Fathers were; and so the Interpretation thereof it self is a good Argument that this Interpreter was of Syria, or was no other than Ignatius himself.

(10.) Novatian, or whoever was the Author of that Judicious Book (a) Of the Trinity, has a Passage which appears to be no other than a kind of Paraphrase on a remarkable Text in these (b) Larger Epistles: Which Text does also seem to be several times alluded to by others also.

(11.) Methodius, Basil, and others speak so concerning the Prophets and Apostles, which of them were Married Men, and which not, that they seem to me plainly to refer to that famous Passage in these Larger Epistles hereto belonging. And other Passages of the like Nature might be produc'd, all probably deriv'd at last from the fore-cited Text of Ignatius. Nor can I here but reflect on this Text's exact Agreement with the Scripture, and the Apostolical Constitutions, in several Respects; as particularly with Paul's Question, (c) Have not we Power to lead about a Sister, a Wife, as well as the other Apostles, and as the Brethren of the Lord, and Cephas? With the Mention of Judas, the Son of James, as the Third Bishop of Jerusalem, in the (d) Constitutions; and with the (e) Psalmist, concerning Judas the Traytor; Let his Children be fatherless, and his Wife a Widow. So that still all Circumstances conspire to ascertain us of the Genuine Antiquity and Verity of these Larger Epistles of Ignatius.

(12.) Eusebius informs us of the Manner of the Death of some of the Apostles and their Companions, in Words almost taken from the Epistle to Tarsus; which he never mentions; yet probably had he this Account at least at the second Hand from the same Epistle; since no other Original Record of Christianity, that we know, could so nearly afford him the same Account.

(13.) The same Eusebius twice calls the Sacred Virgins (f) Priestesses of the Women: as Chrysostom does also speak of the Martyr Domnina: (g) and she was made a Priestess. Nay, (h) Tertullian long before, uses the like Language. Whence came this uncommon Expression, but from the Epistle to Tarsus? Where the Words are; (i) Honour those those that are in Virginity, as the Priestesses of Christ.

(14.) Eusebius does also apply the Title of the (k) VI and XI. Psalms, according to the Numbers in the LXXII. To the End upon the Eighth Day, to the Lord's-Day, or Eighth Day of the Week, the

(a) C. 31.

(b) Ad Magnes. Sect. 8.

(c) 1 Cor. IX. 5.

(d) Constit. L. VII. C. 46. p. 382.

(e) Ps. CIX. 9.

(f) De

Laud Const. C. 17. p. 661. Demonst. Evang. L. III. C. 6. p. 129.

(g) De Berni. &c. (h) De Cult. Fam. C. 12.

(i) Ad Tars. Sect. 9.

(k) In Ps. VI. & XI.

Day of our Lord's Resurrection. Whence came this, but from *Barnabas* or *Ignatius*? Which latter, in the Larger Epistle to the *Magnesian*s, says thus; (a) *In expectation whereof the Prophet said, In the end, upon the Eighth Day, whereon our Life sprang up again, and the Victory over Death was Obtain'd in Christ.*

(15.) The Council of *Laodicea* orders Christians not to rest from their ordinary Employments on the Sabbath-Day, but to prefer the Lord's-Day, in Words most agreeable to, and almost taken out of the Larger Epistles of *Ignatius*.

(16.) *Ephrem* the Syrian, *Nazianzen*, and others seem to me directly to refer to the Larger Epistles, and to the Clause immediately following that now referr'd to, in the Epithets and Characters they give of the Lord's Day.

(17.) *Irenæus*, *Athanasius*, *Basil*, and *Nazianzen*, use Words that seem peculiar to *Ignatius* in these Larger Epistles, as we have instanc'd in our Larger Edition.

(18.) *Chrysostom*, who several times makes Allusions to these Epistles in his Oration upon *Ignatius*, and does it so obscurely, that no Judgment can be made from them; does however (b) elsewhere more plainly allude to them, I mean, when he does more than once affirm, that *Daniel* received Inspirations from God at Twelve Years of Age. How could so great a Man venture to assert so strange a thing, but that he had some Original Sacred Author for the same? Now this is affirm'd in *Ignatius's* Larger Epistle to the *Ephesian*s, and in no other most Ancient Author now extant whomsoever. This Testimony I take to be almost equivalent to a direct Quotation: And it exceedingly confirms us in what has been all along found true hitherto, that *Chrysostom*, the Presbyter of *Antioch*, had no other than the Larger Epistles: Who yet was the least likely to have a Spurious Copy of any Writer in that Age.

(19.) That most frequent and solemn Word for the *Incarnation*, so much us'd by the Ancients, I mean *οἰκονομία*, or *Dispensation*, seems also derived from one of these Larger Epistles of *Ignatius* (c); where and where only, as I think, it is directly and formally apply'd to that Matter in all the Original Books of our Religion. More such indirect and occasional Allusions and References to these Larger Epistles might probably be collected, if any one would nicely search for them: But these which readily offer'd themselves shall suffice for the present. And indeed many of these Citations are taken notice of in the Notes upon these Larger Epistles by Archbishop *Usher* or *Cotelerius*. Yet were they so possess'd with that new Opinion of the Authentickness of the Smaller Copy, that they did

(a) *Ad Mag. Sect. 9*

(b) *Ad Isa. III. Homil. Dupl. in Psal.*

L. De Educand. Lib.

(c) *Ad Ephes. Sect. 19.*

not sufficiently reflect on the Evidence these Passages afforded to the Authority of the Larger. So over-bearing was the Prejudice against *Arianism*, and so much was the Authority of Two or Three *Athanasians* in the Fourth and Fifth Centuries for the Smaller Copy, over-valued, and the rest over-look'd ; altho' they were more in Number, and much greater in Learning, which supported the Authority of the Larger. But as it has been with the *more Sacred Constitutions* themselves, so also with those *Sacred Epistles* derived in great part from them ; God's Time was not come for the Discovery of his Primitive Truths ; and the Preparation for the Advancement of his Son's Kingdom. Till which Time (a) *strong Delusions* have obtain'd ; and (b) *a Veil has been spread over the Face of all Christian Nations*, that they have not been able to see the most obvious Truths in these Matters. (c) *So unsearchable are God's Judgments*, and so certainly are his ways past poor Mortals own finding out ! But to proceed.

VII. I shall now shew in particular, that the Smaller Epistle to the *Philadelphians* is certainly Spurious, and the Larger alone Genuine. Now this is plain, because the Smaller Epistle pretends to be sent to *Philadelphia* in *Asia* ; whereas 'tis clear, that this Epistle was sent to some City of that Name belonging to *Syria*, and the Jurisdiction of *Ignatius* ; and most probably to that not very far from *Tarsus* in *Cilicia* : Which was not only within the Patriarchate of *Syria*, but lay near to that Road from *Antioch* to *Smyrna*, along which *Ignatius* went to his Martyrdom. That the Smaller Epistle directly pretends to have been sent to the *Asiatick Philadelphia*, the Preface or Inscription, both of the *Greek* and *Latin* Copies, fully informs us. While neither the Larger Epistle, nor *Eusebius*, nor *Jerom* from him, have a Syllable here concerning *Asia* at all. Now that this Epistle belongs not to the *Asian*, but to the *Cilician Philadelphia*, appears by the Arguments following.

(1.) *Ignatius* had been at that *Philadelphia* which he wrote to ; which no way appears to be true of the *Asiatick*, but could hardly be otherwise of the *Cilician Philadelphia*. (d) *I do not write thus because I have found Division among you*, says he to this Church ; as if he had been among them, tho' he had not found any Division there, when he was among them. Thus afterwards, (e) *when I was with you I cried aloud*. And again, (f) *I heard certain Persons say*. — But to them I reply : Still supposing by the Objection and his Reply, that he had been at this *Philadelphia*, and there heard such things said as produc'd the Answer there set down ; Which yet could hardly be true of the *Asiatick Philadelphia*, at 400 Miles Distance from *Antioch*.

(a) 2 Thes. II. 11.

(b) Isa. XXV. 7.

(c) Rom. XI. 33.

(d) Sect. 3.

(e) Sect. 7.

(f) Sect. 8.

(2.) *Ignatius*

(2.) *Ignatius* had not only been at this *Philadelphia*, but had preached publickly there, as one that had Authority so to do. (a) *I pray for all among whom I have spoken, that they may not have it for a Testimony against them.* And again, (b) *While I was among you, I cried aloud; I spake with a great Voice.* By both Passages implying his publick Preaching in this Church, and that with great Freedom and Boldness also, like one that was executing his Function in his own Diocese, or Province, or rather *Patriarchate*; (as the Jurisdiction of such Primary Bishops came afterward to be call'd; tho' the Authority was vested in them from the Beginning;) which could not well be true of the *Asiatick Philadelphia*.

(3.) *Ignatius* had not only been and preach'd at this *Philadelphia*, but was plainly one of great Power and Authority among them: Such indeed as he could not have any where out of his own *Patriarchate*. This seems to me to be undeniable from the following Passage, which is also in all the Copies Larger and Smaller: (c) *I give thanks to God, through Jesus Christ, that I have a good Conscience among you; and that no one can boast either privately or openly that I have been burdensome to any Man, either in a small matter or a great one.* Than which Words there cannot be desir'd a greater Sign of *Ignatius's* Power and Authority in this Church of *Philadelphia*.

(4.) The whole Tenor, and all the Circumstances of the Epistle, do best agree to the *Cilician Philadelphia*, or to a Church under *Ignatius's* Jurisdiction, and to the Stile, Nature, and Contents of those Epistles which alone belong to Places, and to a Person under the same Jurisdiction: I mean to *Tarsus*, to *Antioch*, and to *Hera*; which shall be hereafter prov'd to be Genuine also. Thus when *Ignatius* elsewhere (d) names the Bishops, *Onesimus* of *Ephesus*, *Damas* of *Magnesia*, *Polybius* of *Tralles*, *Polycarp* of *Smyrna*, and *Vitus* of some City near *Philippi*, he never names the Bishop of this *Philadelphia*, tho' he speaks of him; no more than he does the Bishop of *Tarsus*, of whom he also speaks. Thus when he insists much on *Domestical Duties* in his Shorter Epistles to *Tarsus*, and to *Antioch*, and but a little in those Longer ones to the other Churches; he here enlarges upon them very particularly, and indeed more than any where else. Thus does he here seem to use greater Freedom of Exhortation, and to write more in the way of Authority, than he does elsewhere to any, but those under his own Jurisdiction; and indeed still seems to address himself to them in a Stile more affectionate and familiar, and with fewer Commendations than he does to any Foreign Churches. Thus

(a) Sect. 6. (b) Sect. 7. (c) Sect. 6. (d) *Ad Eph.* Sect. 1, 2, 21. *Ad Magnes.* Sect. 2. *Ad Trall.* Sect. 1. *Ad Smyrn.* Sect. 12. *Ad Polyc.* *passim.* *Ad Heron.* Sect. 8. Sect. 1. *Ad Tars.* Sect. 8. Sect. 4. See Sect. 4. with *ad Tars.* Sect. 9. *ad Antioch.* Sect. 11.

does he more particularly caution these (a) *Philadelphians* against the dangerous Heresies of those Times, particularly against the Doctrines of *Saturninus* the *Antiochian* Heretick, than he does any of the *Asiatick* Churches; (which were not so much under his Care, and were indeed not so near the Infection of that Heretick;) as we shall hereafter observe. Thus does he (b) speak here of the Sacred Records, or Apostolick Constitutions, more directly and fully than any where else, as belonging peculiarly to Bishops, and laid up in their Sacred *Archives*: Nay, and exhorts these *Philadelphians* to be content with the *Publick Gospels*; as if this Church had not those Constitutions repositied in them, which yet were repositied in the *Asiatick Philadelphia*. Thus he (c) expects this Church should chuse a *Bishop* to go to *Antioch*, as some of the nearest Churches had already done; while he never desires the *Asiatick* Churches to do so. Thus he (d) speaks of *Philo* a Deacon of *Cilicia*, and of *Agathopus* a Deacon of *Syria*, as of those that gave Testimony to the Church of *Philadelphia*; which exactly agrees to the *Cilician*, but not so well to the *Asiatick Philadelphia*; with which last these Deacons could scarce have any Concern. Nay, (e) he seems to imply, that he had formerly sent those Deacons thither; and that tho' the Body of this Church had entertained them kindly, yet that some Members thereof had treated them otherwise: For whose Repentance and Pardon he here heartily wishes. And he also concludes the whole, with informing them how kindly (f) he had been taken care of by the Churches of *Ephesus* and *Smyrna*; and had had *Burrhus* a Deacon sent jointly by them with him to *Troas*, to minister to him; by whom he sent the Epistles he now wrote from that place: Which Account, and all the foregoing Particulars are much more natural, if referr'd to the *Cilician*, than to the *Asian Philadelphia*. And I suppose, those that shall be forc'd to allow that this Epistle was sent not to the latter, but to the former City, and by Consequence that the Larger Copy of it is alone Genuine, will not doubt but the rest of the Larger Copies are alone Genuine also.

VIII. I shall now consider the Nature of the Smaller Epistles; shall shew that they are *Extracts* or *Abridgments* of the Larger; that they are *Orthodox Extracts*, or made for the Uses of Orthodoxy after the Fatal Alteration of the Faith was begun in the Fourth Century: And shall enquire more exactly at what Time, and by whom they were made. All which I shall do under the following Observations.

(a) Sect. 6. (b) Sect. 7, 8, 9. (c) See *Constit. L. VII C. 46. p. 384.* with *Can. 85. Sect. 10.* (d) Sect. 11. (e) *Ibid.* (f) *Ibid.*

(1) I observe, that these Smaller Epistles are an *Extract* or an *Abridgment* of the Larger. This is very plain upon the Comparison: And I have therefore printed both the Copies, that the Reader might be the better able to judge himself of this and the like Matters fairly all the way. The Words of the Larger, where they are short, and not inconsistent with the Purpose of the Abridger, are commonly set down *verbatim* in the Smaller: But where they are Large, or belong to any Matter not agreeable to his Purpose, they are commonly quite omitted. The Citations, whether from the Apostolical Constitutions, or even from the known Books of the New Testament, are generally omitted also; which certainly could not be so in those Original Sermons, or Religious Exhortations of *Ignatius*, which *Eusebius* informs us these Epistles were generally derived from. So that we must allow the Smaller to be only an Epitome, instead of supposing the Larger to be Interpolations; unless we will imagine, that *Ignatius's* Days were like ours; when Discourses, even from the Pulpit, are frequently stil'd *Sermons*, while yet there are no Quotations from the Sacred Books of our Religion at all; perhaps scarce any either Doctrines, Duties, or Motives, proper and peculiar to Christianity concern'd therein. But certainly this Heathenish Custom was not arisen so early in the Church; nor were bare Human Reasonings, or Prophane Authority of any value then in Divine Matters. When indeed little else but Sacred Testimonies, with plain Instructions, and serious Exhortations from them, appear'd in the Sermons made in the solemn Assemblies of the Faithful. And that these Shorter Epistles are no more than an Epitome, appears still farther by the Omission of such Passages as, of all the rest, seem most peculiar to *Ignatius*, and could not probably be written by any body but himself. Of this Sort are these Words to the *Ephesians*: (a) *On whose Account I rejoice exceedingly, and have the Honour by this Epistle to speak to the Saints which are at Ephesus, the Faithful in Christ Jesus*; Which are a noble, a natural, an affectionate Allusion to *Paul's* own Words to the same *Ephesians*, and most agreeable to his own Bishop *Ignatius*. Of the same Sort are these that follow in the same Epistle; (b) *I am one delivered up to Death; the least of all those who have been put to death for Christ; from the Blood of Righteous Abel, to the Blood of Ignatius*. And not unlike to those is this following Allusion to the particular Doctrine of the *Antiochian* Heretick *Saturninus*, who asserted Two Kinds of Men, Good and Bad, made by those Angels to whom he ascrib'd the Creation of the World: Of which he says thus; (c) *I do not speak of different Natures of Mankind, &c.* These and the like Examples seem to me plain Signs, that Part of the Genuine Epistles are left out in the Smaller; and that by Consequence they are nothing more in their own Nature, than an *Abridgment*.

(a) Sect. 9. Eph. I. 1. (b) Sect. 12. (c) *Ad Magnes.* Sect. 5.

(2.) I observe, in Confirmation of the former Assertion, that those *Two Epistles*, and those *only*, which were sent on quite different Designs from the rest, and which were not drawn from any Sermons or Religious Exhortations to the Churches, and so did not originally contain the same Account of the Christian Doctrines, nor equally quote the Constitutions and the Scripture with the rest, have the least Alterations or Omissions of any: I mean that to the *Romans*, and that to *Polycarp*; as is very easy to note upon the Comparison. This Observation at once proves, that the Smaller Epistles are no other than an Abridgment; and no other than an Orthodox Abridgment also. For surely these Two Epistles were capable enough of *Addition* and *Interpolation*, had that been the Case here; but because there is no Sign that it was so, and because these Epistles alone, by their very Nature and Occasions, had little that offended the Orthodox, our Abridger had little Cause to make Alterations therein. I desire the Admirers of the Smaller Epistles to give a clear Account of the visible Difference there is in this Matter between those Two Epistles, and the other Five.

(3.) I observe farther, that if the Three Additional Epistles be Genuine, there is no room to doubt in this Matter: They being plainly of the Larger Sort; and do equally quote the Scripture, and the Constitutions, and favour *Arianism* with them; and do never appear to have had any of the Smaller Sort to correspond to them. Nay, if we should suppose them not to be Genuine, yet, being by all Tokens exceeding Ancient, they will imply that their Author, when he so exactly imitated *Ignatius*, and had a mind to pass for him, counterfeited the Larger Epistles only; as knowing then of no other genuine Copy of them. The same is in like Manner confirm'd by that plainly Spurious one to the *Philippians*; (to say nothing of the grosser Forgeries besides;) which seems to me very Ancient also; and is in Imitation of the same Larger Epistles only. This Observation, as well as the foregoing, is of no small Weight and Consideration in the present Argument.

(4.) I observe, which is the principal Thing of all, that these Smaller Epistles are directly *Orthodox Extracts*, or made for the Uses of *Orthodoxy* after the Fatal Alteration of the Faith was begun in the Fourth Century: When the Corrupters of the Original Doctrines of the Gospel, were in such mighty Want for Ancient Testimonies to support their Novel Notions and Decrees; and when so great a Part of the Writers on the Side of the Orthodox began to be employ'd in Abridging, Corrupting, and Interpolating the Original Books of our Religion. For now it was that either New Texts of Scripture were fram'd, or the old ones Alter'd and Interpolated by the *Athanasians*; insomuch, that there are very few Texts in the whole New Testament, upon which those Controversies do much depend, but there is either a Certainty or strong Suspicion that they have been otherwise read, since the Fourth Century, than they were before.

before. For which I appeal to Dr. *Mills's* inestimable Collection of the various Readings. And I therefore beg of the Honest and Christian Readers, that in Disputes of this Nature they take care ever to distinguish between those Copies, Versions, and Citations, which are Ancienter than *Athanasius*, and those which are later; if they desire to go on sure Grounds, and would really know what were the Original Words of the Sacred Pen-men themselves, as to these Matters. Now also was it, that the Constitutions of the Apostles were abridg'd and alter'd for the Uses of the Church of *Ethiopia*; and that, I think, by or under *Athanasius* himself: And therein all that Christian Faith which was against his Modern Orthodoxy, was entirely omitted, and the rest most injudiciously and awkwardly Epitomiz'd. Which miserable Abridgment is still entire in *Ethiopick* (a), and Part of it preserv'd in *Greek* to this Day. Now it was that the Original Liturgy of Christians was also alter'd, and made to comply with the latter or *Athanasian* Doctrine of the Trinity; and that by no less Persons than *Basil* and *Chrysostom*. And the Apostles Creed and Doxology themselves were alter'd to the present Form, to confront the *Arians*. Now were *Athanasius*, *Eusebius*, *Vercellensis*, *Ruffinus*, *Jerom*, *Hilary*, and others employ'd in transcribing so much out of *Origen* and *Eusebius*, those truly Learned Men of the old Christian Persuasion, as might supply the Necessities of their Party, without the Danger of losing their Orthodoxy in the Perusal either of the Originals, or of entire Translations. For great Care was taken to clear them all along of their old Christianity in these Matters, and to make them not inconsistent with the *Athanasian* Scheme. Nay, this Management soon became so common, and of such good Reputation, that it was rather pleaded for as meritorious. Hear *Jerom's* own Words upon this Occasion, when some blam'd him for coming into such a Practice: *If therefore, says he (b), I have translated what is good, and have either cut off, or alter'd, or omitted what is bad, am I to be therefore blam'd? while hereby the Latins enjoy the Benefit of what is good in Origen, and are not acquainted with what is bad? If this be a Crime, Hilary the Confessor is to be blam'd also, who has translated his Exposition upon the Psalms, and Homilies upon Job, I mean, out of Greek into Latin. Eusebius of Vercellæ, his Fellow Confessor must be look'd on as culpable also, who translated Eusebius of Cæsarea the Heretick's entire Comments upon the Psalms into our Language; altho he omitted the heretical Passages, and only translated what was really valuable. I say nothing of Victorinus of Poitiers, or of the rest who have followed Origen, and express'd his Notions; while they did so only as to his Expositions of the Scripture; lest it should seem as if I did not so much aim to defend my self,*

(a) *Ludolph. Comment. in Hist. Æthiop. L. III. C. 4. Num. 30 Sect. 16, &c.* (b) *Adv. Vigilant. Op. Tom. II. p. 312, 313. Edit. Erasmi.*

as to search out for Associates in my Wickedness. Now also it was, that the ignorant *Athanasius* Abus'd or Anathematiz'd the same more Learned *Arians*, *Origen*, and *Eusebius*; and those truly extraordinary Persons, who in their own Times were justly look'd upon by the Church as the greatest Lights she had, could scarcely afterward be esteemed Christians. Now it was that *Anthony*, that great *Athanasian*, introduc'd his Novel Scheme of Ignorance and Monkeny into *Egypt*; and there either pretended to, or really perform'd those (a) Wonders of a Lye, which wrought strong Delusions, and Establish'd Orthodoxy there beyond Recovery. An Account of which Miracles *Athanasius* has given us; such an one as I believe cloy's the Stomach of all the truly Learned and Judicious that read it. Now also did *Gregory Nyssen*, or somebody under his Name, tell us strange, and till then unheard-of Wonders of *Gregory of Neocæsarea*; and among the rest, of an Orthodox Creed given to him by *John* the Evangelist, and the *Virgin Mary*, to confront the Apostles Creed, and other most Ancient Confessions of the Christian Faith; which did not seem favourable enough to the present Doctrines of the Church. And now, I believe, it was that the Genuine Epistles of *Ignatius* were thus imperfectly abridg'd, and wickedly interpolated; as being themselves most plainly for the *Arians* against the *Athanasians*; and appealing so often to the Apostolical Constitutions, those most Sacred *κειμήλια* of Christianity, which lay in the Archives of the Apostolical Churches, as uncontestably on the same Side also. And that this was the true Occasion in general of this Forgery, for so I make bold to call it, is very plain, by those Omissions, those numerous and remarkable Omissions made in the Smaller Copies. Which Passages are commonly so home and decretory against the *Athanasians*, that no Wonder this *Athanasian* Abridger left them out; tho' they generally contain'd nothing but the plain and undisputed Language and Expressions of most Primitive Christianity. Insomuch that, excepting his once dropping the Words, *who is blessed for ever*, apply'd to our Saviour in the Larger Copy, and not inserted into the Smaller, probably from his general Rule of omitting the Citations from the Constitutions (b), of which this is one; I do not remember any heretofore relating omitted in the whole, but such as seem to favour the *Arians*, and to condemn the *Athanasians*. But that I may not seem to pronounce Sentence without sufficient Evidence, I will now produce other more certain Characters, that this Smaller Copy was design'd against the *Arians*; by alledging Passages peculiar to the same Smaller Copy, and so interpolated on purpose to serve the Cause of the *Athanasians* against them. Of which Matter take the Instances following.

(a) 2 *Thes* ii. 9.

(b) L. VIII. C. 13. p. 404.

(1.) These,

(1.) These Smaller Epistles most frequently change the other commoner Names of our Saviour into God ; as if they would in a manner equal him to the Supreme God himself. Thus, (a) *I glorify Jesus Christ, who is God. As the Ministers of God, that is Christ By the Will of the Father, and of Jesus Christ our God. Being Followers of God ; and stirring up your selves by the Blood of God. Being God in the Flesh. Our God was carried in her Womb by Mary. Being inseparable from God, who is Jesus Christ. In Jesus Christ our God. For our God Jesus Christ.* Besides others, where one would think this Abridger meant Christ by the word God, singly and absolutely taken ; such as, (b) *Farewell in the Grace of God. That the Marriage may be according to God. It enjoys God for its Shepherd instead of me.* What can be the Meaning of so often changing the usual Words, and so frequently calling Christ God ; so much more frequently, I mean, than the Scriptures, or any other Remains of the Apostolical Age do ; but to serve the Turns of the *Athanasians*, who were then busy in advancing the Divinity of our Blessed Saviour above the Ancienter Christian Doctrine in that Matter ? Now this cannot in Reason be suppos'd to be Omission in the Larger Epistles ; since they still call our Saviour God, as often, and in the same manner as the First Christians did ; but must be *Interpolation* in the Smaller : And so must, in all Probability, have been design'd for the Purposes of the *Athanasians* in the Fourth Century.

(2) The same Smaller Epistles not only several times avoid the Ancient Language about the Holy Ghost, as it is contain'd in the Larger, but thrice directly omit that undoubted Expression of the Church, (c) *In the Holy Ghost.* Which very well agrees with the *Athanasians*, when they chang'd the Original Doxology in that Age.

(3.) These Smaller Epistles have plain Marks of the *Athanasian* Doctrine of the Trinity, by introducing twice, very closely and needlessly, these Words ; (d) *In the Son, and in the Father, and in the Spirit ;* with the same Particle to each Person. And the Son in the first Place. And, *To Christ, and to the Father, and to the Spirit,* with the same Article to every one, and the Son again in the first Place : While all those Noble Texts in the Larger Copy, where the Three Divine Persons are distinctly enumerated, with proper Hints of the due Subordination and Inferiority of the Son and Spirit, are entirely omitted. And those last mentioned Words of theirs follow such

(a) *Ad Smyrn. Sect. 1. 10. Ad Ephes. Præf. & Sect. 1. 7 Sect. 18. Ad Trall. Sect. 7. Ad Rom. Præf. & Sect. 3. (b) Ad Smyrn Sect. 13. Ad Polyc. Sect. 5. Ad Rom Sect. 9. (c) Ad Eph. Sect. 21. Ad Rom. Sect. 8. Ad I hilad. Sect. 11. (d) Ad Magnif. Sect. 13.*

Others, as plainly shew the same Design : *Be subject to your Bishop, and to one another, as Jesus Christ to the Father, according to the Flesh, and the Apostles both to Christ, and to the Father, and to the Spirit* Whence came the Words *according to the Flesh* in this Place ? since they are not in even the Larger Copy ; but to guard against that ancient and undoubted Christian Doctrine, that Christ, even as to his Divinity, was ever Obedient to his Heavenly Father ; Which began now to be disrelisht by the *Athanasians* : and to bring in the Holy Spirit, in common with the Father and the Son, as the Lord, and God, and Governor of Christians ; contrary to all the first Books of our Religion beside.

(4.) These Smaller Epistles (a) do not only leave out all that Noble Testimony in the Larger, which shews that the Son of God had no Human Soul, and that the *Word* instead thereof inhabited in a Human Body, but their Author puts in one Passage, as it were on purpose, to contradict that *Arian* or Christian Notion : For so does he assert of our Saviour, That he was a (b) *compleat or perfect Man* ; which Words, tho' capable of a true Sense, yet seem here to refer to the later Notion of a Human Rational Soul in Christ, contrary to the Original Doctrine of the Gospel. These Four Characters do plainly enough shew, that these Smaller Epistles were intended against the *Arians*, and for that Orthodoxy which arose in the Fourth Century ; and that under the Conduct chiefly of *Marcellus* and *Athanasius*. But then, they do not distinctly shew who was their Author ; at what exact Time they were forg'd ; nor whether their Compiler belong'd more properly to *Marcellus* or to *Athanasius*. For tho' these Two Hereticks were all along intimate Friends, and joint bitter Enemies to the *Arians* ; nay, and in the main, of the very same Doctrine in these Matters ; yet were they esteem'd so far separate Men, and their respective Followers separate Parties ; and did use some such different Phrases, Terms of Art, and Distinctions, that while the one has commonly pass'd in the later Ages for a *pernicious Heretick*, the other has been esteem'd the grand Fountain and Standard of Orthodoxy ; because the Phrases, Terms, and Distinctions of the one fell to the ground, and were rejected ; while those of the other prevail'd in the following Ages, and did thereby become Orthodox. Now in this Case I venture to affirm, that the Smaller Epistles have most plain Characters of the peculiar Doctrines, Phrases, and Language of *Marcellus* ; and so were, in all probability, compos'd or extracted by him, or some of his peculiar Followers. At least, if *Athanasius*, or any of his peculiar Followers did it, it must have been before there was any considerable Difference in their Notions and Language in these Matters. Now that we may know the

(a) *Ad Philadelph. Sect. 6.*

(b) *Ad Smyrn. Sect. 4.*

real Opinions of *Marcellus*, I shall not only refer to distinct Passages in the Margin, but shall here give the Reader an Authentick Account of them, and that in the Words of the Learned *Montfaucon*, the principal Patron of this *Marcellus* in our Age. (a) Now let us, says he, produce such Passages out of *Eusebius*, who wrote against *Marcellus*, as are proper to inform us in the nature of *Marcellus's* Heresy. He says then, that *Marcellus's* Opinion was this, that the Word was silent in the Father before the Creation; that he was One with God the Father, Eternal, Everlasting, Unbegotten; and this so far, that the Father and Son, though they be different in name indeed, yet in Essence and Substance are One Being, as *Sabellius* asserted. And farther, that this Word before his Emission was like to our Word when we are silent, but that when he is sent forth for Operation he is like our Word when we are speaking. Moreover, that that Word when it took Flesh was then made the Son of God, was called Christ Jesus, and had the Title of a King, as also that of the Image of the invisible God, and the First-born of every Creature. But that nothing of all this had any Existence before, and that all this will cease after the Day of Judgment; and that he is a meer Word like to that of a Man, but not the living and subsisting Son of God; and that he was not the Image of God before he was made Man. He says that *Marcellus* denies the real Existence, Subsistence, or substantial Being of the Son of God; and affirms that he is no more than the meer Word of God, to perform his Injunctions: As also, that *Marcellus*, who inveys against *Sabellius* is really of his Opinion, while he says the Father and the Word are One Being, and that he denies the Three Substances, and speaks of One Substance distinguish'd into Three Persons, and Three Names. This is *Eusebius's* Account of the Matter, and well agrees with the other Original Accounts beside. Where, by the way, we may see how very near our Modern Orthodoxy is to the infamous Heresies of *Sabellius* and *Marcellus*. I desire Dr. *Cave*, Dr. *Allix*, and the other Learned among the Orthodox, to shew us plainly and clearly the Difference between them. But let us now prove, that these very Doctrines, every one of these very Doctrines of *Marcellus*, are contain'd in these Smaller Epistles; and that in such parts of them as are peculiar to them, and not taken out of the Larger, nay in direct Opposition to the Doctrines contain'd in the Larger. And,

(1) We have already seen that these Small Epistles are directly levell'd against the *Arians* all along. Now *Marcellus* is well known to have been a violent Enemy to, and Writer against the *Arians*.

(2.) *Marcellus* asserted, that Christ was God's bare Word, first Silent, and then Vocal, that there was a Silence in God before his Emission; and that he did in a particular Manner proceed out of

(a) *Diatrib. de Caus. Marcel. ap. Collect. Nov. Tom. II. Præfat. p. 55. Contr. Marcel. L. I. C. 1. p. 4, 6. C. 4. p. 19, 20, 27. L. II. C. 1. p. 32. C. 2. p. 39, 41, 42.*

God ; instead of supposing he was Begotten or Created by him. See how exactly this entire Doctrine is in these Smaller Epistles, in Opposition to the Christian Doctrine in the Larger : (a) There is therefore one Master who spake and it was done, and even those things which he did while he was silent are worthy of the Father. He that possesses the Word of Jesus is truly able to hear his very silence that he may be perfect, and both do according to what he speaks, and be known by those things of which he is silent. (b) Who was with the Father before all Ages, and appeared in the end. As to One Jesus Christ, who proceeded from One Father, and exists in One, and is return'd to One. There is One God, who has manifested himself by Jesus Christ his Son, who is his Eternal Word, not proceeding from Silence : (c) For even our God Jesus Christ, now that he is in the Father, does so much the more appear.

(3) Marcellus asserted, that this Word was not a later (d) Procession, the Third or Fourth in order, which proceeded from the Father after numberless Ages were over, as the Word of the Valentiniens was suppos'd to do ; but that it was God's Eternal or Coeternal Word. This we have just now seen to be the express Doctrine of the Smaller Epistles also.

(4) Marcellus asserted, that this Word was therefore not only Eternal but (e) Unbegotten. This we have also formerly seen is the express Doctrine of these Smaller Epistles, and that in a Passage cited with Approbation by Marcellus's own Friend Athanasius. So that their Doctrines hitherto are very much the same, since they both agreed that our Saviour was Eternal and Unbegotten.

(5.) Marcellus asserted, that therefore this (f) Word of God was not the Son of God, the Begotten of God, or the First-born of every Creature, till his Incarnation by the Virgin Mary. This is also ever suppos'd in the Smaller Epistles ; where, as we have now seen, tho' he is allow'd to be in the Father, yet it was not till the latter End of the World, when he appeared out of him. Nor do these Smaller Epistles give us the least Sign of any Sonship or Generation till the Incarnation. And 'tis worth observing, how nicely the Abridger avoids the known Doctrine to the contrary all along ; while yet the Larger Epistles, which he abridg'd, do every where speak of his Generation before the World. But this has been formerly (g) observ'd.

(6) Marcellus spake of a particular (h) Union between Christ and his Father ; as if he were in some unintelligible Manner One with

(a) *Ad Eph. Sect. 15.* (b) *Ad Magnes. Sect. 6, 7, 8.* (c) *Ad Rom. Sect. 3.*
 (d) *L. I. C. 1. p. 5. L. II. C. 1. p. 32. C 2. p. 35.*
 (e) *L. I. C. 1. p. 5. C. 4. p. 23, 25, 27. L. II. C. 1. p. 32. C. 2. p. 35.*
 (f) *L. I. C. 1. p. 6. C. 4. p. 24. L. II. C. 1. p. 31, &c. C. 2. p. 35, &c. C. 3. p. 43, &c.* (g) *P 38, &c. prius,* (h) *L. I. C. 1. p. 4. L. II. C. 1. p. 32.*

him. This is also the express Doctrine of these Smaller Epistles :
 (a) Now after his Resurrection he did eat and drink with them, as he was
 Flesh; altho' as to his Spirit he was united to the Father. (b) As therefore the
 Lord did nothing without the Father being united to him. (c) He exists
 in One. (d) Being in the Father.

(7.) Marcellus asserted, that after the Day of Judgment this
 (e) Word, which was in God at first, would return into him again,
 and become, as it was before, his inward or silent Word ; and no
 longer be distinct from him : Which time therefore was to put an
 End to the Incarnation, to the Kingdom, and to the very distinct
 Existence of the Son of God for ever. Accordingly I observe,
 that that Passage in the (f) Larger Epistles, which speaks of the
 Perpetuity of our Saviour's Kingdom, and that it should have no
 End, is entirely omitted in the Smaller. And the same Notion is
 plain from their express Words already cited, *He exists in One ; and
 is returned to One.* These Particulars plainly shew, that our Abridger
 was Marcellus himself, or one of his Followers. And if we consider
 the very bad Character of this Man in History ; and (g) Eusebius's
 Charge against him, of corrupting or misrepresenting the Scriptures
 themselves, we shall not think him incapable of such a Villany as
 this is.

And now if, after all, any one desires to know about what time in
 the Fourth Century, I suppose, these Smaller Epistles to have been
 fram'd : I answer, not till after A. D. 340. or the Death of the great
 Eusebius ; during whose Life-time such ignorant Hereticks as Mar-
 cellus were less considerable ; and yet several Years before A. D. 359.
 when they are quoted as then known by Athanasius.

Corollary. From this last Branch of the present Proposition it ap-
 pears to be certain, that Eusebius's Copy of Ignatius's Epistles was the
 Larger only. For (h) Eusebius, as we have seen, expressly reckons
 those Epistles as Noble Attestations and Testimonials to the True
 Original Faith of Christians. 'Tis also certain, that accordingly
 the Larger Epistles do agree with that Ancient Doctrine, as under-
 stood by Eusebius ; and are all along on the Side of Eusebius : And
 'tis as certain, that the Small Ones are so far from that Character,
 that they contain exactly those very Doctrines which Eusebius esteem'd
 highly pernicious and heretical ; and against which he wrote five Books,
 still extant, in the Case of Marcellus. The Consequence is easy.
 Nor do I see how the Force of this Corollary, I had almost said of
 this Demonstration, can be fairly answer'd by any.

(a) *Ad Smyrn. Sect. 3.* (b) *Ad Magnes. Sect. 7.* (c) *Ibid.* (d) *Ad Rom. Sect. 3.*
 (e) L. I. C. 1. p. 6. L. II. C. 1. p. 32, 33, 34. C. 2. p. 41, 42. G.
 4. p. 50. &c. (f) *Ad Magnes. Sect. 6.* (g) L. I. C. 2.
 p. 12, 13. (h) P. 6. prius.

IX. I shall now, in the last Place, give my Reasons, why I esteem the *Three Epistles to Tarsus, to Antioch, and to Hero* to be Genuine also, as well as the other *Seven*.

(1.) Their *Stile, Genius, and Composition* are so much the same with those of the Larger Epistles, that one cannot well allow of the one Sort, without approving of the other also. And if there be any Difference here, 'tis rather to the Advantage of these before us; as having rather more Citations from the Scripture, and from the Apostolical Constitutions; more particular Instructions as to Doctrine; and more serious Exhortations to Christian, particularly to Domestical Duties, than any but that to *Philadelphia*: Which Things are not at all surprizing; considering what Churches, and what Person they were written to: All in some measure under the peculiar Authority and Jurisdiction of *Ignatius*.

(2.) The Places to which Two of these Epistles are inscrib'd, *Tarsus* and *Antioch*; and the Person to whom the Third is inscrib'd, *Hero, Ignatius's Deacon*, who he earnestly desir'd might be his Successor, are more unlikely to be forgotten by him than almost any of those to which the other Seven Epistles are directed.

(3.) The Place whence they are dated, *Philippi*, is agreeable to the History; since his own Words inform us, (a) that he was to sail to *Neapolis*, the ready Road to *Philippi*. And if so, 'tis no wonder, that as he had done before at *Smyrna* and *Troas*, he also wrote Epistles at *Philippi*. Nay, the Letters thence to *Polycarp*, and *Polycarp's Answer* do seem to me to infer that he did write these Epistles at that Place. For,

(4.) *Polycarp* himself, in his Epistle to the (b) *Philippians*, owns the Receipt of somewhat very valuable from them: *Having received the Tokens of your true love*. [The Latin and Coherence imply that to be the true Reading of the Greek] Now what can these Pledges, or Tokens, or Memorials of true Love be so well suppos'd to be, as these Epistles of *Ignatius*, dated from *Philippi*, and now sent to *Polycarp*? And this is somewhat the more probable, because they in Return desire the rest of *Ignatius's* Epistles to be sent them: And they were sent by *Polycarp* to them accordingly.

(5.) At the Conclusion of this (c) Epistle of *Polycarp* we have, as far as I understand the Words, a direct Mention of these Epistles, as just sent to him from *Philippi*, and to be sent to the East, whither they were directed. *Both you and Ignatius have written to me, that if any one goes hence to Syria he may carry with him those Letters or Writings which are sent from you*. What Writings or Letters sent from *Philippi*, could both *Ignatius* and the *Philippians* so properly desire *Polycarp* to send away towards *Syria*, as these Three Epistles dated from *Philip-*

(a) *Ad Polycarp* Sect. 8.

(b) Sect. 1.

(c) Sect. 13.

pi? and all belonging to *Syria* or *Tarsus* under its Jurisdiction? For I take *Ignatius's* Recommendation of the (a) *Antiochians* to *Polycarp*, mention'd in the Epistle to *H-ro*, as well as this Desire of *Ignatius* to *Polycarp*, to belong to the *Philippians*, and *Ignatius's* Letters now, and not to *Ignatius's* former Epistle from *Troas*: Since *Ignatius* had not then committed them to *Polycarp*; nor could he then desire Letters from *Philippi* to be sent away, when he had not seen *Philippi*; nor did then expect to write Epistles from that Place at all; as appears by that very Epistle to (b) *Polycarp*. 'Tis also worth our Notice, that these Letters here mentioned were of such Consequence, that *Polycarp* had Thoughts of carrying them himself: (c) *Which I will do, if I can light upon a fit season; either my self, or he whom I shall send as an Ambassador about your Affairs.*

(6.) There is an Eminent Chronological Character, which mightily confirms me in the Belief of the Genuineness of these Epistles; and that is their never mentioning a Bishop of *Philippi*, whence they are all dated; whereas the Spurious Epistle to the *Philippians* does; and any Counterfeit afterward, who saw so very much about Bishops in the rest, would naturally have done. Now *Philippi*, as we know from (d) *Polycarp's* undoubted Epistle, had then no Bishop: And seems to have been the only Church which so late continued under the Government by Presbyters. At least we have no Assurance of any other in the same Case then in the whole Christian World.

(7.) *Polycarp* himself in his own Epistle, in Answer to that of this Church of *Philippi* seems to me rather more to follow the very Design, Stile, and Language of these Three Epistles, than of any of the rest; as if his Mind was full of the Notions and Phrases therein contain'd. Thus he here stiles the Widows of the Church, (e) *The Altars of God*, as the Epistle to *Tarsus* does, from the Constitutions. And other Allusions of this Nature the careful Reader will observe in his own comparing them together.

(8.) The same *Polycarp*, when he was near his Martyrdom, seems also directly to refer to a peculiar and uncommon Expression in the Epistle to *Antioch*, where the Words are these: (f) *Be subject to Cæsar, in such things wherein subjection will not endanger your Innocence.* *Polycarp's* Parallel Words are these: (g) *We are taught to pay Honour as is fit to Principalities and Powers that are Ordained by God; so far as it will not be harm to us.*

(9) These Epistles sent to *Syria* and its Jurisdiction, are particularly levell'd at the Doctrines of *Saturninus*, that known *Syrian* or *Antiochian* Heretick, in the very Days of *Ignatius*; and so have the exactest Character of being really his. Thus, (1.) We know that

(a) *Ad Heron. Sect. 7.* (b) *Sect. 8.* (c) *Ibid.* (d) *Sect. 5, 6, 11.*
 (e) *Ad Philip. Sect. 4.* *Ignat. Ad Tars. Sect. 9.* (f) *Ad Antioch. Sect. 11.*
 (g) *Martyr. Polycarp. Sect. 10.*

(a) *Saturninus* asserted, that the Father of Christ was unknown to all, and was not the Maker of the World, nor he that *Moses* and the Prophets spake from under the Old Testament. This Doctrine (b) is distinctly describ'd and oppos'd in these Epistles. Thus, (2.) We know also that (c) *Saturninus* held, that our Saviour was not really born, had not a real Body, and did not really suffer, but that all was done only in *Appearance*. This Doctrine is more spoken against every where by *Ignatius* than any other; and particularly in (d) every one of these Three Epistles. Thus, (3.) We know that the Followers of (e) *Saturninus* abhor'd Marriage, and the lawful Use of Women for the Procreation of Children. Accordingly (f) *Ignatius* here cautions *Hero* against this Doctrine. Thus, (4.) We know that many of the Followers of (g) *Saturninus* would not eat the Flesh of Animals. Against which Abstinence *Ignatius* here also (h) cautions *Hero*. Thus, (5.) We know that some of the Followers of the same *Saturninus* (i) deny'd the Resurrection of the Flesh. Accordingly *Ignatius* cautions the Church of (k) *Tarsus* against that dangerous Opinion also; and afterwards confutes it in the same Epistle. This Argument I cannot but look upon as of great Weight in the present Case. 'Tis true, *Ignatius* never names *Saturninus* in any of his Ten Epistles. But this is of no Consequence; since he never names any of the Hereticks, but in that to *Philadelphia*: and never at all willingly. Nor does it appear that (l) *Saturninus*'s Heresy had spread so much in *Asia*, as to make it necessary to name him to the *Asiatick* Churches.

(10.) The Obscure References and Allusions do all along, and after some time the direct Quotations do also belong to these Epistles, as well as to all the rest. Nay, if I have rightly understood *Polycarp* above, their Authority will be not at all inferior to that of the other Seven: His Words implying more than a bare Quotation of them.

(11.) All the present known MSS. but one; whether they be Greek or Latin; whether they be of the Larger or Smaller Epistles, do or did contain these Three equally with the rest; even when some of them did not contain the Spurious one to the *Philippians* at the same Time; as we have formerly observ'd.

(12.) To conclude; These Three Epistles are so Pious, Serious, and Practical; are written in so peculiar and affectionate a Manner, as to Churches, and to a Person which *Ignatius* was nearly related

(a) *Iren. L. I. C. 22. Epiphan. Hæres. XXIII. Sect. 1. p. 62. Theod. Hæret. Fab. L. I. C. 3. p. 194. (b) Ad Tars. Sect. 2, 4. Ad Antioch. Sect. 5. Ad Heron. Sect. 2. (c) Iren. Ibid. Tertul. de Præscript. Hæret. CXLVI. Philastr. in Saturn. Epiphan. Ibid. (d) Ad Tars. Sect. 2, 3. Ad Antioch. Sect. 5. Ad Heron. Sect. 2. (e) Iren. Ibid. Epiphan. Ibid. Theodorit. Ibid. (f) Ad Heron. Sect. 4. (g) Iren. Ibid. Epiphan. Ibid. Theodorit. Ibid. (h) Ad Heron. Sect. 1. (i) Tertull. Ibid. (k) Ad Tars. Sect. 2, 7. (l) Vid. ad Smyrn. Sect. 7.*

to, of whom he was taking his final Leave, and to whom he was imparting his last Instructions: And they have so many Marks of Genuine Concern, intimate Friendship, and Pastoral Care, that they seem not easy to be imitated by a Counterfeit Author afterward. I believe the Pious Reader, who carefully peruses these Larger Copies of the Epistles of *Ignatius*, will agree with me, that such an unaffected Strain of Religious Care, Affection, Seriousness, and an Heavenly Conversation, suitable to one going to Martyrdom, as runs through all these Ten, and particularly these Three Epistles before us, are by no means agreeable to the Temper and Character of an Impostor.

Scholium. We must here note, that the pretended Ancient Acts of the Martyrdom of *Ignatius* are plainly Spurious and of no Authority. For,

(1.) Their Stile and Composition is harsh, and strange, and disagreeable to all the certainly Genuine Remains of those early Times; and only like the additional Interpolations of the Smaller Copy.

(2.) They include the Smaller or Spurious Epistle to the *Romans* in them; which yet has been prov'd to be no earlier than the Fourth Century.

(3.) They are entirely disagreeable to Chronology: As written long after the Reign of *Trajan*, and at first (a) ascribing the Coming of *Trajan* to *Antioch*, and so *Ignatius's* Condemnation to the Ninth Year of *Trajan*, or to *A. D.* 106. or at least to the Beginning of *A. D.* 107. and then at last (b) attributing his Martyrdom to the Consuls of *A. D.* 107. also. Whereas 'tis now prov'd that all this belong'd to *A. D.* 116. nine or ten Years afterwards; as is well known by Chronologers.

(4.) They directly contradict the Epistles themselves, and directly contradict *Eusebius's* and *Chrysostom's* Accounts also. For these Acts make all the Journey from (c) *Seleucia*, the Port of *Antioch*, to *Smyrna*, and from thence to *Troas*, to have been by Sea: Whereas 'tis certain from the Epistle to the *Romans*, in both Copies, as well as from *Eusebius* and *Chrysostom*, that it was perform'd, mainly at least, by Land.

(5.) They are never mention'd by any of the Ancients for more than Six Centuries of the Church; i.e. not till those ignorant Ages, when Forgery and Interpolation over-ran *Christendom*.

(6.) Their Copies, *Greek* and *Latin*, agree but ill together: And that belonging to the (d) *Cotton Library* contains abundance of Trash and Fables intermix'd: Yet does it want the concluding Branch, which is in the other (e) The Dialogue between *Trajan* and *Ignatius* is not a little to be suspected: as are the Visions or Dreams at the

(a) *S. Ek.* 2. (b) *Seet.* 6. (c) *Seet.* 3. (d) See *Grab. Spicil. Patr.* Tom. II. p. 22. (e) *Seet.* 2. *Seet.* 6.

Conclusion; which also appear to contradict the foregoing Narration; and are therefore rejected by Dr. Grabe: To say nothing of the modern Form of Doxology, *with the Holy Spirit*, occurring therein. Nor are there any Motives or Arguments, whether Internal or External, to ballance all these strong Arguments against them. In short, they are so evidently Spurious, that 'tis surprizing to find such Learned Men as Archbishop *Usher*, Bishop *Pearson*, Dr. *Grabe*, and Dr. *Smith* owning them for Genuine. And I believe, that had not the Smaller Epistle to the *Romans*, of which they were so fond, been therein preserv'd, neither they nor any other Men of Learning, would ever have troubled themselves about them.

Corollary. Since these Acts are certainly Spurious, this is a strong Argument against the Smaller Epistle to the *Romans*, wholly depending on them; and by consequence to its Fellows, the rest of the Smaller Epistles also.

Corollary (2.) Altho' the Smaller Epistles be themselves Spurious, yet are they so very much *verbatim* extracted from our present Large ones, and are so evidently little later than *Eusebius's* Days, that they are plain and Authentick Attestations to those Large ones we now have, whence they are deriv'd: Nay, they are such unquestionable Evidences of their Verity, and of the Truth of our present Copies of them for the main; I mean that they are the very same which were own'd and us'd in the Fourth Century, when *Eusebius* gave us an Account of them, as we rarely have for any other Ancient Writings whatsoever.

Coroll. (3.) From the Genuine. I may add, the Sacred Authority of these Larger Epistles of *Ignatius* thus established, we learn, that the *Apostolical Constitutions*, even as, for the main, they stand in our present Copies, are of the most Sacred and Divine Authority: They being still in these Epistles not less referr'd to and cited as *Sacred and Divine*, than the other known Books of the New Testament.

Coroll. (4.) The Faith of that part of the Christian Church, which the *Athanasians* would call *Arian*, is alone the True, Old, Genuine *Christian Faith*; founded on those most Sacred Constitutions of the Apostles themselves; and confirmed by the undeniable Citations and Testimonies of our Apostolical Bishop *Ignatius* therefrom: And so is to be embraced by every Christian.

Aug 30. 1711.

WILL. WHISTON.

The Epistle of Ignatius to the Ephesians.

Ignatius, who is also called Theophorus, To the Church which is at Ephesus in Asia, deservedly most happy, being blessed by the Greatness and Fulness of God the Father, and predestinated before the World began, that it should be always for an enduring and unchangeable Glory; being also united and chosen through the true Passion, by the Will of God the Father, and of our Lord Jesus Christ our Saviour. All Happiness in Jesus Christ, and in his undefiled Joy.

I Have heard of your most desirable Name in God, which you have obtain'd by a righteous disposition, according to the Faith and Love which is in Christ Jesus our Saviour. How that being Followers of the Love of God towards Man, and stirring up your selves by the Blood of Christ, you have perfectly accomplish'd the Work that was proper and natural to you. For you have Heard that I come bound from Syria for the sake of Christ, our common Hope; trusting through your Prayers to attain to fight with Beasts at Rome; that so through Martyrdom I may become the Disciple of Him, *(a)* who gave himself to God an Offering and a Sacrifice for us. I have therefore Receiv'd your whole Multitude in the Name of God, by Onesimus, one of unspeakable Charity, who is your Bishop. Whom I pray you may love according to Christ Jesus, and that all of you may be like him. Blessed be God, who has granted you who are so worthy of him, the Favour to have so worthy a Bishop in Christ.

II. Now as to our Fellow Servant Burrhus, who is your Deacon in things pertaining to God, and blessed in all things, I pray God he may continue unblamable for the Honour of the Church, and of its most blessed Bishop. Crocus also, who is worthy both of God and you, whom we have received as a Pattern of your Love to us, has in all things Refresh'd me, *(b)* and *has not been ashamed of my Chain*: As the Father of our Lord Jesus Christ will Refresh him, together with Onesimus, and Burrhus, and Euplus, and Fronto, in whom I have seen you all in Love. And may I always have Joy of you, if I shall be worthy of it. It is therefore fitting that every way you should glorify Jesus Christ, who has glorified you; that by an united Obedience you may be *(c)* perfectly joined together in the same Mind, and in the

(a) Eph. V. 2. *(b)* 2 Tim. I. 16. *(c)* 1 Cor. I. 10.

same Judgment ; and may all speak alike concerning the same things ; that being subject to your Bishop and his Presbytery, you may be entirely sanctify'd.

III. I do not Ordain things for you, as if I were some great Person. For tho' I am bound for the Name of Jesus Christ, I am not yet perfect. For now I do but begin to be a Disciple, and I speak to you as my Fellow-Servants ; for I ought to have been admonish'd by you, in Faith, in Instruction, in Patience, in Long-suffering. But forasmuch as Love does not suffer me to be silent towards you, therefore have I first taken upon me to exhort you, that you would conspire together to obey the Will of God. For Jesus Christ does all things according to the Will of his Father ; as Himself somewhere saith ; *(a) I do always those things that please him.* Wherefore We ought to Live according to the Will of God in Christ, and to Imitate him, as Paul did. *(b) Be ye followers of me, says he, even as I also am of Christ.*

IV. Wherefore it will become you to agree together in Compliance with the Bishop's Will, who feeds you according to God. Which indeed you already do, as being instructed by the Spirit. For your famous Presbytery, worthy of God, is as exactly suited to their Bishop, as the Strings are to their Harp. Even so, being joined together in that Unanimity and agreeing Affection, of which Jesus Christ is the Captain and Guardian, Do ye each Man of you join to make up one Choir : That agreeing together in Concord, and having Union with God, you may become One in Unity and Consent with God the Father, and his Beloved Son Jesus Christ our Lord. For, says He, *(c) Grant to them, Holy Father, that they may be One in us, as I and Thou are One.* Wherefore it is profitable for you, being joined together in an unblameable Unity in God, to be Followers of Christ's Example ; whose Members also ye are.

V. For, if I, in this little Time, have had such a Familiarity with your Bishop ; I mean this not of a Worldly, but Spiritual Acquaintance ; How much more must I think you happy, who so depend on him as the Church does on the Lord Jesus, and the Lord does on his God and Father ? That so all things may agree in Unity. Let no one deceive himself : If any one be not within the Altar, he is depriv'd of the Bread of God. For if the Prayer of One or Two be of such Force, that *(d) Christ himself stands among them,* how much more will the Prayer of the Bishop, and of the whole Church, ascending up with one Consent to God, prevail for the granting of all their Petitions in Christ ? He therefore that separates himself from them, and does not come together to the Society where Sacrifices are offered, to the *(e) Church of the First-born who are written in Heaven,* is

(a) John VIII. 29. (b) 1 Cor. XI. 1. (c) John XVII. 11, 21.
(d) Matth. XVIII. 20. (e) Heb. XII. 23.

a Wolf in Sheep's-Cloathing ; while he makes a Shew of that gentle Form. Do you, Beloved, take care to be subject to your Bishop, and your Presbyters, and your Deacons. For he that is subject to them, is obedient to Christ, who has ordained them. But he that is disobedient to them, is disobedient to Christ Jesus : And he that is (a) *disobedient to the Son, shall not see Life, but the Wrath of God abideth on him.* For he that submits not to his Superiors, is self-will'd, and quarrelsome, and proud. Now (b) *God, says the Scripture, resisteth the proud, but giveth Grace to the humble.* And again, *The proud have greatly transgress'd* The Lord also himself says to the Priests, (c) *He that heareth you, heareth me ; and he that heareth me, heareth the Father that sent me. He that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.*

VI. The more therefore you see your Bishop silent, the more do you Reverence him. For whomsoever the Master of the House sends to govern his own Household, we ought in like manner to receive him as we would him that sent him. It is therefore evident that we ought to look upon the Bishop even as we would do upon the Lord himself, while he stands before the Lord. For (d) *one that looks carefully about him, and is diligent in his Business, must stand before Kings, and not before slothful Men.* And indeed Onesimus himself does greatly commend your good Order in God ; that you all live agreeably to the Truth, and that no Heresy dwells among you. Nor do you hearken to any one but to Jesus Christ alone, the true Shepherd and Teacher. And you are, as Paul wrote to you, (e) *One Body, and One Spirit ; because you are called in one Hope of your Faith. Since there is One Lord, One Faith, One Baptism, One God and Father of all ; who is over all, and through all, and in all.* Such are you, as taught by such Instructors ; Paul, in whom Christ dwelt ; and Timothy the most faithful.

VII. But there are some very naughty Persons who accustom themselves to carry about the Name of Christ in Deceit and Wickedness ; but at the same time doing Things unworthy of God, and indulging themselves in Things contrary to the Doctrine of Christ ; to their own Perdition, and the Perdition of such as hearken to them ; whom you are to avoid, as you would do so many wild Beasts. For (f) *the righteous Man, who avoids them, is saved for ever.* But (g) *the Destruction of the Ungodly is sudden, and to be rejoiced at.* For they are (h) *dumb Dogs that cannot bark : But rave for Madness, and bite secretly.* Whom we must eschew, because they are sick of an incurable Disease. But our Physician is the only True God, Un-

(a) John III. 36. (b) 1 Pet. V. 5. (c) Luke X. 16. (d) Prov. XXII. 29. (e) Eph. IV. 4, 5, 6. (f) Prov. X. 25. (g) XI. 3. (h) Isa. LVI. 10.

begotten and Inaccessible ; the Lord of the Universe, the Father and Begetter of the only Begotten Son. We have also a Physician, our Lord and God, Jesus Christ, the only begotten Son, and the Word before the World began : Who afterwards became Man of the Virgin Mary. For the (a) *Word was made Flesh*. Being Incorporeal, he was in a Body : Being Impassible, he was in a Passible Body : Being Immortal, he was in a Mortal Body : Being Life, he was liable to Corruption : That he might free our Souls from Death and Corruption, and heal them ; and that he might cure them when they were diseas'd with Impiety, and wicked Lusts.

VIII. Let no one therefore seduce you ; as indeed you are not seduced ; but are wholly devoted to God. For when no evil Inclination is in you, which might defile you, and torment you, then it is that ye live according to God, and belong to Christ. Cast off that which defiles you, the most pure Church of the *Ephesians*, which is so famous and celebrated throughout the World. (b) *They that are after the Flesh cannot do the Works of the Spirit*, nor (c) *they that are after the Spirit the Works of the Flesh*. As neither can Faith admit of the Works of Infidelity ; nor can Infidelity admit of the Works of Faith. But you being full of the Holy Spirit, do no Works according to the Flesh, but all according to the Spirit. Ye are compleat in Christ Jesus, (d) *who is the Saviour of all Men, especially of those that believe*.

IX. Nevertheless, I have been made acquainted that some Persons have passed through you, who held the evil Doctrine of the strange and wicked Spirit : To whom you did not give Entrance to sow their Tares ; but stopped your Ears, that you might not admit that Error which was preached by them : As being persuaded that that Spirit which deceives Mankind, does not speak the Things of Christ, but his own, for he is a lying Spirit. But the Holy Spirit does not speak his own Things, but the Things of Christ ; and not from himself, but from the Lord. As also did the Lord preach the Things that he received from the Father. For, says he, (e) *The Word which you hear is not mine, but the Father's which sent me*. And, says he of the Holy Spirit, (f) *He shall not speak of himself, but whatsoever he shall hear from me*. And thus does he speak to the Father concerning himself ; (g) *I have, says he, glorified thee upon Earth ; I have manifested thy Name to Men*. And concerning the Holy Ghost ; (h) *He shall glorify me, for he receives of mine*. Each of them therefore glorifies him from whom he receives what he does, and preaches him, and pronounces his Words. But the Spirit of Deceit preaches himself ; speaks his own Things. For he is one that pleases him-

(a) *Joh I. 14.* (b) *Rom. VIII. 5.* (c) *Gal. V. 17.* (d) *1 Tim. IV. 10.*
 (e) *Joh. XIV. 24.* (f) *XVI. 13.* (g) *XVII. 4, 6.* (h) *XVI. 14.*

self, he glorifies himself, for he is full of Arrogance. He is a lying, deceiving, soothing, flattering, unsincere, talkative, trifling, inconsistent, verbose, fordid, timorous Spirit. From whose Power Jesus Christ will deliver you; who has founded you upon a Rock, as chosen Stones, well fitted for the Divine Edifice of the Father: You, I say, who are rais'd up on high by Christ, who was crucify'd for you: who make use of the Holy Spirit as a Cord; and are elevated by Faith, and raised upwards by Love, from Earth to Heaven: And have the undefiled for the Companions of your Journey. For, says the Scripture, (a) *Blessed are the undefiled in the way, who walk in the Law of the Lord.* Now the unerring Way is Jesus Christ. For, says he, (b) *I am the Way, and the Life:* And this Way leads to the Father. For, (c) *No man,* says he, *cometh to the Father, but by me.* Blessed are ye therefore who carry God, his Spirit, his Temple, and his Sanctuary within you: and who are universally adorned with the Commands of Jesus Christ; are (d) *a Royal Priesthood, an holy Nation, a peculiar People.* On whose Account I rejoice exceedingly, and have the Honour by this Epistle to speak to (e) *the Saints which are at Ephesus, the faithful in Christ Jesus.* I therefore am glad for your sake, that you do not give heed to Vanity; nor love according to the Flesh, but according to God.

X. Do ye also pray without ceasing for all other Men: For there is Hope of their Repentance, that they may attain unto God. (f) *Cannot He that falls arise? or he that goes astray return again?* Permit them therefore to be instructed by you. Be you the Ministers of God, and the Mouth of Christ. For thus says the Lord, (g) *If ye take forth the precious from the vile, ye shall be as my Mouth.* Be ye humble at their Anger; to their Reproaches do you oppose your earnest Prayers: When they go astray do you stand fast in the Faith. Overcome their cruel Temper by Gentleness; their Passion by Meekness. For, (h) *Blessed are the meek.* And, (i) *Moses was meek above all men.* And, (k) *David was exceeding meek.* Wherefore Paul gives this Exhortation, and says (l), *The Servant of the Lord must not strive, but be gentle towards all men, apt to teach, patient; in meekness instructing those that oppose themselves.* Not endeavouring to avenge your selves on those that injure you: As says the Scripture, (m) *If I have returned evil to those who rewarded me evil for good.* Let us make them Brethren by our Gentleness to them. (n) *Say ye unto those that hate you, Ye are my Brethren; that the Name of the Lord may be*

(a) Psalm, CXVIII. 1. (b) Job. XIV. 6. (c) Ibid. (d) 1 Pet. II. 9. (e) Eph. I. 1. (f) Jer. VIII. 4. (g) XV. 19.
 (h) Matth. V. 5. (i) Num. XII. 3. (k) Psalm, CXXXI. or 1 Sam. XXIV. (l) 2 Tim. II. 24, 25. (m) Psal. V. 5. (n) Deest.

Glorified. And let us imitate the Lord, who (a) when he was reviled, reviled not again, when he was crucified, he contradicted not; when he suffered, he threatened not; but prayed for his Enemies, (b) Father, forgive them, they know not what they do. If any one the more he is (c) injured does the more patiently endure it, happy is he. If any one is defrauded or despis'd for the Name of the Lord, he really belongs to Christ. Take heed that no Plant of the Devil be found among you; for it is bitter and salt. (d) Watch ye, and be sober in Christ Jesus.

XI. The Last Times are come upon us: Let us be very reverent, and have an awful Regard to the Long-suffering of God; lest we (e) despise the Riches of his Goodness and Forbearance. Let us rather fear the Wrath to come, than love the present Joy of the Life that now is. But let our present and true Joy be only this, to be found in Christ Jesus, that we may truly live. Do not ever desire so much as to breathe without Him. For He is my Hope: He is my Glorying; He is my never-failing Riches; on whose Account I bear about me these Bonds from Syria to Rome; these Spiritual Jewels; wherein God grant I may be perfected through your Prayers; and become thereby a Partaker of the Sufferings of Christ; a Partner of his Death, Resurrection, and never-failing Life. Which God grant I may attain unto; that I may be found in the Lot of the Christians of Ephesus, who always convers'd with the Apostles, in the Power of Jesus Christ; with Paul, and John, and Timothy the most faithful.

XII. I know both who I am, and to whom I write. I am the inconsiderable Person Ignatius; one, as it were, under Danger and Condemnation: But you are those that have obtained Mercy, and are established in Christ. I am one delivered up to Death; the least of all who have been put to Death for Christ, (f) from the Blood of righteous Abel to the Blood of Ignatius: You are the Companions of Paul in the Mystery of the Gospel: Of Paul, who was sanctified, and had this Testimony, that he was a (g) chosen Vessel. At whose Feet may I be found, and at the Feet of the rest of the Saints, when I shall attain unto Jesus Christ. Who is always mindful of you in his Prayers.

XIII. Let it therefore be your Care to come oftner together, to the Praise and Glory of God. For when you meet often together in the same Place, the Powers of the Devil are destroy'd, and his (h) fiery Darts, enforcing Men to sin, are rendred ineffectual. For your Concord and Agreement in the Faith is his Destruction, and

(a) 1 Pet. II. 23. (b) Luc. XXIII. 34. (c) Matth. V. 11. (d) 1 Pet. IV. 7. (e) Rom. II. 4. (f) See Matth. XXIII. 35. (g) Acts IX. 15. (h) Eph. VI. 16.

the Torment of his Associates. Nothing is better than that Peace which is according to Christ: Whereby all War from the Aerial and Terrestrial Spirits is abolished. (a) *For we struggle, not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in heavenly Places.*

XIV. Wherefore none of the Contrivances of the Devil shall be hidden from you, if, like Paul, you have (b) *perfect Faith and Love towards Christ*; which are the beginning and end of Life: The beginning of Life is Faith; the end of it Charity; and both together, being preserv'd in Unity, do perfect the Man of God: And all other Graces do follow them, to the Perfection of Goodness. No one that professes the Faith ought to sin: Nor he that is possess'd of Charity to hate his Brother. For he that said, (c) *Thou shalt love the Lord thy God*, said also, *And thy Neighbour as thy self*. Those that Profess themselves Christians are to be known not only by their Words, but by their Works. For (d) *the Tree is known by its Fruit*.

XV. It is better for a Man to hold his Peace, and to be [a Christian,] than to say he is one, and not to be so. (e) *The Kingdom of God is not in Word, but in Power*. Men (f) *believe with the Heart, and confess with the Mouth*: They believe unto Righteousness, and confess unto Salvation. 'Tis a good thing to teach, if he that teaches does also practise. For (g) *He that shall both do and teach, the same is great in the Kingdom*. Our Lord and God Jesus Christ, the Son of the Living God, first did and then taught; as witnesseth (h) Luke, (i) *whose Praise is in the Gospel throughout all the Churches*. There is nothing hid from the Lord; but our very Secrets are nigh unto him. Let us therefore do all things as those in whom he dwells; that we may be his Temples, (k) *and he may be in us a God*. Let Christ speak in us as he did in Paul. Let the Holy Spirit teach us to speak the Things of Christ, as he did.

XVI. Be not deceived, Brethren, Those that corrupt Families (l) *shall not inherit the Kingdom of God*. If therefore those that corrupt Men's Families are condemned to dye, How much more shall those that endeavour to corrupt the Church of Christ suffer Everlasting Punishment? for which the Lord Jesus, the Only-begotten Son of God, endur'd the Cross, and Death it self. Whose Doctrine whosoever sets at nought, tho' he be (m) *waxen fat and grown thick*, he shall go to Hell. In like manner every Man that has received from God the Power of distinguishing, and yet follows

(a) Eph. V. 12. (b) 1 Tim. I. 14. (c) Luc. X. 27. (d) Matth. XII. 33. (e) 1 Cor. IV. 20. (f) Rom. X. 10. (g) Matth. V. 19. (h) Acts I. 1. (i) 2 Cor. VIII. 18. (k) 1 Cor. III. 16, 17. VI. 19. (l) 1 Cor. VI. 9, 10. (m) Dent. xxxii. 15.

an unskilful Shepherd, and receives false Opinions for true, shall be punished. (a) *What Communion hath Light with Darkness, or Christ with Belial? Or what Portion hath he that believeth, with an Infidel, or the Temple of God with Idols?* And, say I, What Communion hath Truth with Falshood, or Righteousness with Unrighteousness, or the True Doctrine with that which is False?

XVII. For this Cause did the Lord receive Ointment upon his Head, that his Church might breathe forth Incorruption. For, says the Scripture, (b) *Thy Name is Ointment poured forth; therefore have the Virgins loved thee: They have drawn thee, we will run after thee; at the Savour of thine Ointments.* Let no one be anointed with the ill-smelling Ointment of the Doctrine of the Prince of this World. Let not the Holy Church of God be led captive by his Subtilty, as was the first Woman. Why do we not, as reasonable Creatures, act wisely? When we have received from Christ the Faculty of judging concerning God implanted in us, why do we fall headlong into Ignorance? And thro Carelessness do not own the Gift we have received, and so foolishly perish.

XVIII. (c) *The Cross of Christ is an Offence to the Unbelievers; but to those that believe, Salvation and Eternal Life.* (d) *Where is the Wise Man, where is the Disputant? Where is the Boasting of those who are called Great?* For the Son of God, who was begotten before the World began, and disposed all things according to the Will of his Father, He was carried in the Womb of Mary, according to the Dispensation of God; and was of the Seed of David, through the Holy Ghost. For, says the Scripture, (e) *Behold a Virgin shall be with Child, and shall bear a Son, and he shall be called Emanuel.* He was born; and was baptiz'd by John, that he might give Attestation to the Institution which was intrusted with that Prophet.

XIX. Now the Virginitie of Mary, and her Off-spring, as also the Death of the Lord, were kept secret from the Prince of this World: Three Mysteries to be noised Abroad, which were done in Silence, but are reveal'd to us. A Star in the Heavens shined above all that were before it; and its Light was unspeakable; and the Novelty thereof surprized those that saw it. Now all the rest of the Stars, together with the Sun and Moon, were but a Chorus to this Star: for it exceeded them all in Brightness; and Men were troubled to discover whence this strange Appearance proceeded. After this, Worldly Wisdom became Folly; the Art of Conjurat-ion became ridiculous; and the Power of Magick a thing to be laugh'd at; every Law of Wickedness vanished away, the Darkness

(a) 2 Cor. VI. 14, 15, 16. (b) Cant. I. 3, 4. (c) 1 Cor. I. 18.
(d) 1 Cor. I. 20, 23, 24. (e) Matth. I. 23.

of Ignorance was dissipated, and Tyrannical Authority was abolished: God appearing as a Man; and Man working Wonders as a God. But neither was the former a bare Appearance; nor was the second a real Diminution. But the former certain Truth, and the latter a Divine Dispensation. But that which was compleat before received a new Beginning from God. Hence all Things were in a Commotion, because he contrived the Destruction of Death.

XX. Stand fast, Brethren, in the Faith of Jesus Christ, and in his Love; in his Passion, and in his Resurrection. Do ye all assemble your selves together in common, every one by Name, in Grace; In one Faith of God the Father, and of Jesus Christ his Only-begotten Son, and the *First-born of every Creature*(a); but of the Stock of *David* according to the Flesh; being conducted by the Comforter; in Obedience to your Bishop and Presbytery, with an undivided Mind, breaking one common Loaf, which is the Medicine of Immortality; a Preservative that we may not dye, but live in God, thro' Jesus Christ; a Purgative to expel Evil.

XXI. My Soul be for yours, and theirs whom ye have sent to the Honour of God to *Smyrna*. Whence also I write to you: Giving Thanks to the Lord, and loving *Polycarp*, as I do you. Remember me, as Jesus Christ does you, who is blessed for ever. Pray for the Church of *Antioch* which is in *Syria*: From whence I am led bound to *Rome*; being the least of all the Faithful which are there: who yet am thought worthy to carry these Chains, to the Honour of God. Fare ye well, in God the Father, and the Lord Jesus Christ, our common Hope, in the Holy Spirit. Fare ye well. *Amen.* Grace [be with you.]

To the Magnesians.

Ignatius, who is also called Theophorus. To the Church which is blessed by the Grace of God the Father, in Christ Jesus our Saviour. In whom I salute the Church which is at *Magnesia*, near the *Meander*; and pray for you in God the Father, and Christ Jesus our Lord: In whom I wish you all Happiness.

I. **W**HEN I was made acquainted with your well-order'd Love according to God, being full of Joy, I determined to address my self unto you in the Faith of Jesus Christ. For having been thought worthy of a Divine and desirable Name, in those Bonds which I bear about me, I salute the Churches: In which I wish for

(a) Colos. I. 25.

an Union of the Flesh and Spirit of Jesus Christ, (a) *who is the Saviour of all Men, but especially of those that believe*; by whose Blood ye were redeemed; by whom you have (b) *known God, or rather are known of God*; in whom if you persevere you shall escape all the Violence of this World. For, (c) *He is faithful, who will not suffer you to be tempted above that you are able*.

II. Since then I have been vouchsaf'd the Honour of seeing you by Damas your Bishop, who is worthy of God; and your Deacon Socio, my Companion, (whom may I long enjoy; forasmuch as he is subject to his Bishop and Presbytery, by the Grace of God; in the Law of Jesus Christ;)

III. It will therefore become you not to despise the Age of your Bishop, but to yield him all Reverence, according to the Will of God the Father: as I have known holy Presbyters do: not having regard to the apparent Youth of their Bishops, but to their Understanding in God. Seeing (d) *the Ancient are not the wise, neither do the Aged understand Prudence: But there is a Spirit in Men*. For (e) *Daniel the Wise at Twelve Years of Age received Inspirations from the Divine Spirit; and convicted the Elders, who vainly wore their Grey Hairs, that they bare false Witness, and lusted after the Beauty of another Man's Wife. (f) Samuel also, when he was a little Child, reprov'd Eli, when he was Ninety Years old, for preferring his Sons before God. In like manner (g) Jeremy has this Message from God, Say not, I am a Child. (h) Solomon also, and Josias [appeared wonderful and wise in their doings;] the former reigned at Twelve Years of Age, and then gave that awful and difficult Judgment in the Case of the Two Women as to their Children (i): The latter reigned at Eight Years old, and cast down the Altars and Temples of the Idols, and burnt their Groves: for they were dedicated to Dæmons, and not to God: and he slew the false Priests, as the Corrupters and Deceivers of Men, and not the Worshippers of the Deity. Wherefore Youth is not to be despised, when it is dedicated to God. But he is to be despis'd who has a wicked Mind, although he be old and full of evil Days. Timothy, who had Christ dwelling in him, was young: but hear what his Master writes to him, (k) *Let no one despise thy Youth; but be thou an Example of the Believers, in Word, and in Conversation*. It becomes you also therefore to be obedient to your Bishop, and to contradict him in nothing; for 'tis a terrible thing to contradict such a Person. For no one does thereby deceive him that is visible, but imposes upon him that is invisible: who yet cannot be imposed upon by any one. For such Procedure has rela-*

(a) 1 Tim. IV. 10.

(b) Gal. IV. 9.

(c) 1 Cor. X. 13.

(d) Job XXXII. 8, 9.

(e) Dan. XIII.

(f) 1 Sam. III.

(g) Jer. I. 7. (h) 1 Kings III.

(i) 2 Kin. XXII, XXIII.

(k) 1 Tim. IV. 12.

tion not to Man but to God. For God says to *Samuel*, (a) *They have not rejected me but thee.* And *Moses* says, (b) *For their Murmuring is not against us, but against the Lord God.* And indeed not one of those who rose up against their Superiors has escaped without Punishment. For (c) *Dathan* and *Abiram* did not oppose the Law but *Moses*, and went down quick into the Pit. *Korah* also, and those Two Hundred and Fifty who conspired with him against *Aaron*, were consumed with Fire. (d) *Absolom* also, who had slain his Brother, hung upon a Tree, and had his naughty Heart run through with Darts. For the like cause was (e) *Abeddadan* beheaded. *Uzziah* (f), when he presum'd to oppose the Priests and the Priesthood, was smitten with the Leprosy. (g) *Saul* also, when he would not stay for *Samuel* the High-Priest, was disgrac'd. It therefore behoves us to reverence our Superiors.

IV. It becomes you also not only to be called Christians, but to be so. For 'tis not the being so call'd, but the being so indeed, that renders Men blessed. To those who still speak of the Bishop, but do all things without him, He who is the True and First Bishop, and the only High Priest by Nature, will himself say, (h) *Why call ye me Lord, Lord, and do not the things which I say?* For such as these seem to me to have no good Conscience, but to be no other than Dissemblers and Hypocrites.

V. Seeing then all things have an End, and there are set before us Life upon our Obedience, and Death upon our Disobedience; and every one that has this Choice given him shall go to his own Place; Let us eschew Death, and chuse Life. For I say there are Men of two different Characters: the one true Coin, the other false Coin. The Religious Man is true Coin, having its Impression from God. The Irreligious Man is false Coin, sophisticated, spurious, counterfeit, coined not by God, but by the Devil. I do not speak of two different Natures of Mankind; but of the same Human Nature; as it sometimes belongs to God, and sometimes to the Devil. If any one be Religious, he is a Man of God: But if he be Irreligious, he is a Man of the Devil; made such not by Nature, but by his own Will. Unbelievers have the Image of their Prince of Wickedness. The Faithful have the Image of their Prince, God the Father, and of Jesus Christ; thro' whom if we are not readily disposed to dye for the Truth, unto his Passion, his Life is not in us.

VI. Forasmuch therefore as I have, in the Persons before mentioned, seen the whole Multitude of you in Faith and Love, I exhort you that ye study to do all things in a Divine Concord: Your

(a) 1 Sam. VIII. 7. (b) Exod. XVI. 8. (c) Numb. XVI.
 (d) 2 Kings XVIII. (e) 2 Sam. XX. (f) 2 Chron. XXVI.
 (g) 1 Sam. XIII. (h) Luc. VI. 46.

Bishop presiding in the place of God; and your Presbyters in the place of the Senate of the Apostles: together with the Deacons; who are most dear to me, and are intrusted with the Ministry of Jesus Christ; who being begotten by the Father before the World began, was God the Word, the only begotten Son; and will abide the same at the End of the World: for, (a) *Of his Kingdom there shall be no End*, says Daniel the Prophet. Let us all therefore love one another in Concord; and let no one look upon his Neighbour according to the Flesh, but in Christ Jesus. Let there be nothing among you which may divide you; but be ye united to your Bishop; being through him subject to God, in Christ.

VII. As therefore the Lord does nothing without the Father: For, says he, (b) *I can of my own self do nothing*: so do you, neither Presbyter, nor Deacon, nor Layman, do any thing without your Bishop. Nor let any thing seem proper to you, which is contrary to his Sentiments. For that would be to act unlawfully, and in opposition to God. Do you all Assemble together in the same Place for your Prayers. Let there be one Common-Prayer: One Mind: One Hope, in Charity, and in unblameable Faith towards Christ Jesus: than which nothing is better. Do ye all as one Man run together unto the Temple of God, as to one Altar, to one Jesus Christ, the High Priest of the Unbegotten God.

VIII. Be not deceived with strange Doctrines; nor attend to Fables, nor to endless Genealogies (c), nor to such things in which the Jews boast. *Old things are past away, behold all things are become new* (d). For if we still continue to live according to the Jewish Law, and to the Circumcision of the Flesh, we deny that we have received the Grace [of the Gospel.] For even the most Divine Prophets lived according to Christ Jesus: For which reason they were persecuted; being inspired by his Grace, to convince and fully satisfy the Unbelievers that there is One God Almighty, who has manifested himself by Jesus Christ his Son; who is his Word, not pronounced, but substantial: For He is not the Voice of articulate Speech, but a Substance begotten by the Divine Power: who in all things pleased him that gave him his Subsistence.

IX. Wherefore if those that were conversant in the ancient Scriptures came to Newness of Hope, expecting the Coming of Christ, as our Lord teaches us, when he says, *If ye had believed Moses, ye would have believed me, for he wrote of me* (e). And again, *Your Father Abraham rejoiced to see my day and he saw it, and was glad. For before Abraham was I am* (f) How shall we be able to live without him? Whose Servants the Prophets were, and foresaw him by the Spirit, and waited for him, as for their Teacher, and expected him as their

(a) Dan II. 44 VII. 14, 27. (b) John V. 30. (c) 1 Tim. I. 4.
(d) 2 Cor. V. 17. (e) John V. 46. (f) VIII. 56, 58.

Lord, and their Saviour, saying, *He will come and save us (a)*. Let us not therefore any longer keep the Sabbath after the Jewish manner; and please our selves in Days of Rest. For, *He that does not work, let him not eat (b)*: For, say the Oracles of God, *in the sweat of thy face shalt thou eat thy bread (c)*. But let every one of you keep the Sabbath after a spiritual manner; rejoicing in the Meditation of the Law, not in the Rest of the Body. Admiring the Creation of God. Not eating things prepared the Day before; and drinking things lukewarm; and walking but to a certain measure; and delighting in Dancing and Noises, that have no Sense in them. And after the Observation of the Sabbath, Let every Lover of Christ keep the Lord's Day as a Festival; the Resurrection-day, the Queen and chief of all the Days of the Week: in expectation whereof the Prophet said, *To the End*. Upon the eighth day (d): whereon our Life sprang up again, and the Victory over Death was obtain'd in Christ; whom the Sons of Perdition, the Enemies of their Saviour, deny: *Whose God is their belly, who mind earthly things (e)*: who are lovers of pleasure; and not lovers of God; having a form of Godliness, but denying the power of it (f): Who make Merchandize of Christ, corrupting his Word, and selling Jesus himself: who are Debauchers of Women, and covetous of other Men's Goods: who are insatiable in swallowing up Money. From whom may ye be delivered, by the Mercy of God, through our Lord Jesus Christ.

X. Let us not therefore be insensible of his Kindness. For should he rebuke us according to our Works, we had not now had a Being. For, *If thou Lord shalt mark iniquities, O Lord, who shall stand (g)*? Let us therefore behave our selves worthy of that Name which we have received. For whosoever is called by any other Name besides this, He is not of God; for he has not receiv'd that Prophecy which speaks thus concerning us, *The People shall be called by a new Name, which the Lord shall name, and shall be Holy (h)*. Which was first fulfilled in Syria. For the Disciples were called Christians at Antioch (i), when Paul and Peter laid the Foundations of that Church. Lay aside therefore the evil, the old, and corrupt Leaven; and be ye changed into the new Leaven of Grace (k). Dwell in Christ, that the Adversary may not have Dominion over you. It is absurd to speak of Jesus Christ with the Tongue, and to have Judaism, which is now ceas'd, in the Heart. For where there is Christianity, Judaism cannot be there also. For there is but One Christ; in whom every Nation that has believed, and every Tongue that has confessed is gathered together

(a) *Isaiah XXXV. 4.*(b) *2 Thes. III. 10.*(c) *Gen. III. 19.*(d) *Psalms VI. and XI.*(e) *Phil. III. 18, 19.*(f) *2 Tim III.*

4. 5.

(g) *Psalms CXXX. 3.*(h) *Isaiah LXII. 2, 12.*(i) *Acts*

XI. 26.

(k) *1 Cor. V. 7.*

unto God: And the *stony-hearted* are become the Children of Abraham, (a) the Friend of God: and in his Seed all those have been blessed, who are disposed for eternal life (b), in Christ.

XI. These things, my Beloved, I say, not that I know any of you that lye under this Error; but, as one of the least of you, I am desirous to forewarn you, that you may not fall into the Snares of vain Opinion, but may arrive at a full Assurance in Christ; who was begotten by the Father before all Ages, but was afterwards born of the Virgin Mary, without the Assistance of Man: Whose Conversation was Holy; who healed every Sickness, and every Disease among the People; and wrought Signs and Wonders for the Benefit of Men; and to those who had fall'n into Polytheism, has preach'd the One and only true God, his Father; who has undergone the Passion, and endured the Cross from the Jews his Murderers, under Pontius Pilate the Governor, and Herod the King; who died, and rose again, ascended into the Heavens to him that sent him; and is sat down at his Right Hand; and shall come in the End of the World, with his Father's Glory, to judge the Quick and the Dead; and to render to every one according to his Works. He who knows, and is fully assur'd of these things, and believes them, is Happy, according as you are now, the Lovers of God, and Lovers of Christ, in the full Assurance of our Hope: from which God forbid that any among you should be turned aside.

XII. May I have Joy of you in all Things, if I shall be worthy of it. For tho I am bound, I am not worthy to be compar'd to one of you that are at liberty. I know that ye are not puffed up; for ye have Jesus Christ within your selves: and especially when I commend you, I know that ye have an Awe upon you; as it is written, (c) *The just Man is his own Accuser*. And again, (d) *Do thou declare thy sin first, that thou may'st be justified*. And again, (e) *When ye shall have done all things that are commanded you, say, we are unprofitable Servants; (f) for that which is highly esteem'd among Men, is Abomination in the sight of God*. For, says the Scripture, (g) *God be merciful to me a sinner*: Therefore those great Persons, (h) *Abraham*, and *Job*, called themselves *Dust and Ashes* before God: And *David* says, (i) *Who am I before thee, O Lord, that thou hast glorified me hitherto*. And (k) *Moses*, who was the *Meekest of all Men upon the face of the Earth*, saith to God (l), *I am slow of speech, and of a slow Tongue*. Be ye therefore Lowly in Heart your selves, that ye may be exalted: For, (m)

(a) Mat. III. 9. Gen. XXII. 18. (b) Act. XIII. 48.
 (c) Proverbs XVIII. 17. (d) Isa. XLIII. 26. (e) Luke XVII.
 10. (f) XVI. 15. (g) XVIII. 13. (h) Genesis XVIII. 27.
 (i) Job XXX. 19. 1 Chron. XVII. 16. (k) Numbers XII. 3.
 (l) Exod. IV. 10. (m) Luke XIV. 11. XVIII. 14.

He that abaseth himself shall be exalted, and he that exalteth himself shall be abased.

XIII. Study therefore to be confirm'd in the Doctrines of our Lord, and of his Apostles: That so all things, whatsoever ye do, may prosper, both in the Flesh and in the Spirit, in Faith and Charity; with your most worthy Bishop; and the well-wrought spiritual Crown of your Presbytery; and your Deacons, which are according to God. Be subject to your Bishop, and to one another, as Christ was to his Father; that there may be Unity according to God among you.

XIV. Knowing you to be filled with every thing that is good, I have the more briefly exhorted you in the Love of Jesus Christ. Be mindful of me in your Prayers, that I may attain unto God; and of the Church which is in *Syria*, of which I am not worthy to be called Bishop. For I stand in need of your united Prayers and Affection in God, that the Church which is in *Syria* may obtain yet the Favour to be fed by your good Order in Christ.

XV. The *Ephesians* from *Smyrna* (from which Place I write to you) salute you, who are present here to the Glory of God; in like manner as you are: who have in all things refresh'd me; together with *Polycarp*. The rest of the Churches also, in the Honour of Jesus Christ, salute you. Fare ye well in Concord, enjoying the Spirit inseparably, in Christ Jesus, through the Will of God.

To the Trallians.

Ignatius, who is also called Theophorus, To the Holy Church, beloved of God the Father, and of Jesus Christ, which is at Tralles: Elect, and Worthy of God; having Peace in the Flesh and Spirit of Jesus Christ, our Hope: in his sufferings, by his Cross and Death, and in his Resurrection. Which also I salute in the Fulness, in the Apostolical Character; And wish all Joy.

I. I Am acquainted with your unblameable, and sincere steady Temper of Mind, which you enjoy in Patience, not only for present Use, but for a Possession, according as *Polybius* your Bishop has declar'd: Who is come to *Smyrna*, by the Will of God the Father, and the Lord Jesus Christ his Son, with the Co-operation of the Spirit. Who so rejoiced with me, that am bound in Christ Jesus, that I saw your whole Multitude in him. Having therefore received by him the Testimony of your Good Will, which is according to God, I gloried to find you the Followers of Jesus Christ our Saviour.

II. Be ye subject to your Bishop, as to the Lord : For he *(a)* watches for your Souls, as he that must give an Account of them to God. Wherefore you appear to me to live not after the manner of Men, but according to Jesus Christ, who died for us ; that believing in his Death, ye may by Baptism be made Partakers of his Resurrection. It is therefore necessary, whatsoever you do, to do nothing without your Bishop : Nay, to be subject also to your Presbytery, as to the Apostles of Jesus Christ, our Hope. In whom if we walk we shall be found in him. It behoves you also in every thing to please the Deacons, who are Ministers of the Mysteries of Jesus Christ : For they are not Ministers of Meat and Drink, but Servants of the Church of God. They therefore are oblig'd to avoid Offences, as they would a burning Fire. Let them therefore take care to be such Persons.

III. And do ye Reverence them, as Jesus Christ ; whose Place they supply : as also the Bishop is the Representative of the Father of all things : and the Presbyters are as the Sanhedrim of God, and Assembly of the Apostles of Christ. Without these Officers there is no Elect Church, no Collection of Saints, no Assembly of Holy Persons. I am persuaded that you also are thus affected. For I have received the Pattern of your Love, and even now have it with me, in your Bishop : Whose very Behaviour is greatly instructive ; and his mild Temper of great Efficacy : Whom I suppose the Unbelievers themselves reverence. Because I love you, I avoid to write more sharply to you ; that I may not seem to some to be too vehement, or to want any thing. I am indeed bound for the Sake of Christ ; but I am not yet worthy of Christ. But when I shall be perfected, perhaps I then may be so. But,

IV. I do not Ordain, like an Apostle ; but I measure my self that I may not perish by boasting : but it is good to *(b)* glory in the Lord. Yea tho I were confirm'd in things pertaining to God, yet ought I to be so much the more fearful, and not hearken to such as vainly puff me up. For those that commend me scourge me. For indeed I desire to suffer, but know not whether I be worthy to do so. The evil Will of the Wicked one is not visible to many, but it wars against me. I therefore stand in need of a meek Disposition, whereby the Devil, who is the Ruler of this World, is destroy'd.

V. For am not I able to write to you still things more mysterious ? But I am afraid lest I should do you harm, as being Babes. Pardon me in this ; lest when you are not able to bear their Force, ye be suffocated by them. For I my self, altho' I be one in Bonds, and am able to understand Heavenly things, the Orders of Angels, and the different Sorts of Arch-angels and Hosts ; the Distinctions between Powers and Dominions ; the Diversity between Thrones

(a) Hebrews XIII. 17.

(b) 1 Cor. I. 14.

and Authorities ; the Magnificence of the *Æons* ; the Supereminence of the Cherubim and Seraphim ; the Sublimity of the Spirit ; the Kingdom of the Lord ; and, above all , the incomparable Majesty of Almighty God ; tho' I say I am not unacquainted with these Things, I am not therefore perfect ; or such a Disciple as *Paul* and *Peter*. For I stand in need of many things , that I may not fall short of God.

VI. I therefore, or rather not I, but the Love of Jesus Christ exhorts you, that (a) *ye all speak the same things ; and that there be no divisions among you ; but that ye be perfectly joined together in the same judgment, and in the same mind.* For there are some (b) *vain Talkers and Deceivers*, not Followers of Christ, but Merchandizers of Christ : Bearing about the Name of Christ fraudulently , (c) *corrupting the Word* of the Gospel, and intermixing the Poison of their Deceit with their sweet Words ; tempering , as it were, rank Poison with a pleasant Potion ; that so he that drinks, being deceiv'd in his Taste by its extraordinary Sweetness, may, before he is aware, meet with his Death. One of the Ancients gives us this Warning ; (d) *Let no one be called Good that mixes good with evil.* For they speak of Christ, not that they may preach Christ, but that they may reject him : They speak also of the Law, not that they may establish the Law, but declare Disobedience to it. For they alienate Christ from the Father ; and the Law from Christ. They calumniate his Nativity of the Virgin ; they are ashamed of the Cross , and deny the Passion , and do not believe the Resurrection. They introduce God as a Being unknown ; and suppose Christ to be Unbegotten : And as to the Spirit they do not own his Being. Some of them say that the Son is a meer Man, and that the Father, Son, and Holy Spirit are all one ; and that the Creation is the Work of God , not by Christ , but by some other foreign Power.

VII. Have a care therefore of such Persons, that you may not admit of a Snare to your own Souls ; but render your Life inoffensive to all Men, lest you become a (e) *gin upon a watch-tower, and as a net spread abroad.* For, (f) *he that does not heal himself in his own works is the brother of him that destroys himself.* If therefore you also put away Pride, Arrogance, Disdain and Haughtiness, you may be inseparably united to God : For, (g) *He is nigh to those that fear him.* And, says he, (h) *Upon whom will I look, but upon him that is humble and quiet, and trembles at my word ?* Do ye also reverence your Bishop as Christ himself, according as the blessed Apostles have Ordained for you. He that is within the Altar is Pure, therefore he is also obedient to the Bishop and Presbyters : But he that is without is

(a) *Ver. 10.* (b) *Tit. I. 10.* (c) *2 Cor. II. 17.* (d) *Want-*
ing. (e) *Hos. V. 1.* (f) *Proverbs XVIII. 9.* (g) *Psalms*
LXXXV. 10. (h) *Isaiah LXVI. 2.*

one that does any thing without the Bishop, the Presbyters, and the Deacons: Such an one is (a) *defiled in his Conscience, and is worse than an infidel.* For what is the Bishop? but one having all Power and Authority; governing all things so far as a Man is capable of governing: Being a Resemblance according to the Power of the Christ of God. What is also the Presbytery? but an Holy Assembly, the Counsellors and Co-Assessors of the Bishop. And what are the Deacons? but a Resemblance of [Christ; ministring to the Bishop as Christ to the Father, and] attending upon him in an holy and unblameable Ministration; as the holy Stephen did to the blessed James; Timothy and Linus to Paul; Anencletus and Clemens to Peter. He therefore that will not hearken to these Officers must needs be one utterly without God, an impious Person, who despises Christ, and slights his Constitution.

VIII. Now I write thus to you, not that I know any such Persons among you: Nay indeed, I hope God will never permit any such thing to come to my Knowledge, that God, I say, (b) *who has not spared his Son for the sake of his holy Church:* But foreseeing the Snares of the wicked one I fore-arm you by my Admonitions, as my beloved and faithful Children in Christ: Giving you Preservatives from so pestilent a Distemper of unruly Men: From which do you flee by the good Will of Christ our Lord; wherefore putting on Meekness, be ye followers of his Sufferings, and (d) *his love wherewith he has loved us,* when (c) *he gave himself a ransom for us,* that he might cleanse us by his Blood from our old Impiety, and bestow Life upon us when we were in imminent Danger of perishing, through the wicked Temper that is in us. Let no one of you therefore bear any grudge against his Neighbour. For, says our Lord, (e) *Forgive and ye shall be forgiven.* Give no occasion to the Gentiles, lest by the means of a few foolish Men (f) *the word and doctrine of Christ be blasphem'd.* For, says the Prophet, as in the Person of God, (g) *Wo to him by whom my name is blasphemed among the Gentiles.*

IX. Stop your Ears therefore when any one speaks to you without Jesus Christ, the Son of God, who was made of David, and of Mary, who was really begotten both of God and of the Virgin; but not after the same manner. For the Divine and Human Nature are not the same. He really took a Body; for (h) *the Word was made Flesh,* and conversed without Sin. For, says he, (i) *which of you convinceth me of Sin?* He really did eat and drink: He was crucified, and died

(a) 1 Tim. I. 15. V. 8.

II. 4.

XI. 25.

LII. 5.

(d) 1 Tim. II. 6.

(f) 1 Tim. VI. 1.

(h) Job. I. 14.

(b) Romans VIII. 32.

(e) Mat. VI. 14.

Tit. II. 5.

(i) VIII. 46.

(c) Eph.

Mar.

(g) Isa.

under Pontius Pilate: He really, and not in Appearance was crucified, and died, in the Sight of the Celestial, Terrestrial, and Subterrestrial Beings. The Celestial, that is the incorporeal Natures: Terrestrial, that is the *Jews*, and *Romans*, and those Men which were present at that time when the Lord was crucify'd: The Subterrestrial, that is the Multitude of those that arose with the Lord. For says the Scripture, (a) *Many Bodies of Saints which slept arose*, their Graves being opened. He descended indeed into the invisible World alone, but ascended with a Multitude, and rent that (b) *Palace* which had been from the beginning of the World, and took away its Partition Wall. And rose again within Three Days, being raised up by his Father: And when he had conversed with the Apostles Forty Days, he was received up to his Father, and (c) *sat down at his right hand; expecting till his Enemies are put under his feet*. On the Day of the Preparation therefore, at the Third Hour, he received the Sentence from Pilate, by the Permission of the Father: At the Sixth Hour he was crucified; and at the Ninth Hour he gave up the Ghost: Before Sunset he was [taken down from the Cross] and buried [in a new Sepulchre:] On the Sabbath Day he continued under the Earth, in that Tomb wherein Joseph of Arimathea laid him: At the dawning of the Lord's-day he arose from the Dead; according as himself said, (d) *So shall the Son of Man be three Days and three Nights in the heart of the earth*. The Day therefore of the Preparation contains the Passion, the Sabbath Day contains the Burial, the Lord's-Day contains the Resurrection.

X. But if, as some that are without God, that is, the Unbelievers say, that he was made Man in Appearance; that he did not really take a Body; that he died in Appearance; and did not suffer in Reality; For what cause am I bound, and desire to fight with Beasts? I therefore die in vain, and bely the Cross of the Lord. Then is that Saying of the Prophet to no purpose, (e) *They shall look on him whom they pierced, and shall mourn over themselves as over the beloved*. These Men therefore are equally Unbelievers with those that crucified him. But, for my self, I have not my Hope placed on him that died for me in Appearance only, but in Reality. A Lye is quite remote from the Truth. The Virgin Mary therefore did really conceive that Body which had a God inhabiting therein: And God the Word was really conceiv'd of the Virgin; having cloath'd himself with a Body of like Passions with us. He was really in the Womb, who forms all Men in the Womb; and made himself a Body of the Seed of the Virgin, but without the Assistance of Man. He was carried in the Womb, as we are, the usual Periods of Time; and was really born, as we are; and was really

(a) Matthew XXVII. 52. (b) Thaddæus. (c) Heb. X. 12, 13.
 (d) Mat. XII. 40. (e) Zach. XII. 10.

suckled, and partook of common Meat and Drink, as we do; and when he had conversed among Men Three Decads of Years, he was Baptized by *John*, really, and not in appearance; and when he had preached the Gospel Three Years, and had done Signs and Wonders, he who was the Judge was judged by the *Jews*, falsely so called, and by *Pilate* the Governor: He was scourged, smitten on the Cheek, spit upon: He wore a Crown of Thorns, and a Purple Garment: He was condemn'd: He was crucify'd, really, and not in appearance, not in imagination, not in deceit. He dyed really, and was buried, and rose from the dead; as he somewhere prayed, saying, (a) *But do thou O Lord raise me up again, and I shall reward them*. And his Father, (b) *who always hears him*, answer'd and said, (c) *Arise O God, judge the Earth; for thou shalt take all the Heathen for thine Inheritance*. The Father therefore who has raised him up, will also raise us up through him; without whom no one will enjoy the true Life. For, says he, (d) *I am the Life: He that believeth on me, altho' he dye, shall live; and every one that liveth and believeth on me, altho' he dye, shall live for ever*. Do you therefore avoid these Atheistical Heresies; for they are the Inventions of the Devil, that Serpent which was the Origin of Wickedness: which by the Means of the Woman deceived *Adam*, the Father of our Race.

XI. Do you also avoid those wicked Branches of his, *Simon*, his first-born Son, and *Menander*, and *Basilides*, and all his wicked Rout: [the *Ebionites* also] those (e) *Worshippers of a Man*; whom the Prophet *Jeremiah* pronounces accursed. Avoid also the impure *Nicolaitans*, falsely so called, those Lovers of Pleasure; those Calumniators. Avoid also that Brood of the wicked one; *Theodotus* and *Cleobulus*; which produce deadly Fruit; whereof if any one tastes he presently dies, not a temporary Death, but that which is eternal. These Men are not the Plantation of the Father, but an accursed Brood. Now, says the Lord, (f) *Let every Plant which my Heavenly Father has not planted be rooted up*. For if they had been Branches of the Father they would not have been (g) *Enemies of the Cross of Christ*, but rather of those (h) *who slew the Lord of Glory*. But now by denying the Cross, and being ashamed of the Passion, they cover the Transgression of the *Jews*, those Fighters against God; those Murderers of the Lord; for 'tis too little to say, Murderers of the Prophets. But Christ invites you unto his Incorruption, by his Passion and Resurrection; as being Members of him.

XII. I salute you from *Smyrna*, together with the Churches of God which are present with me; whose Rulers have refreshed me in

(a) *Psalms* XLI. 11. (b) *John* XI. 42. (c) *Psalms* LXXXII. 8.
 (d) *John* XI. 25, 26. (e) *Jer.* XVII. 5. (f) *Matt.* XV. 13.
 (g) *Phil.* III. 18. (h) *1 Cor.* II. 8.

every thing, both in the Flesh, and in the Spirit. My Bonds, which I carry about me for the sake of Christ, (begging that I may attain unto God,) exhort you. Continue in Concord one with another, and in Prayer. For it becomes every one of you, especially the Presbyters, to refresh your Bishop, to the Honour of the Father, and to the Honour of Jesus Christ, and of the Apostles. I beseech you in Love to hear me, that I may not by thus writing be a Testimony against you. Do you also Pray for me, who stand in need of your Love, by the Mercy of God, that I be thought worthy to obtain that Lot I aim at: that I be not found (a) a Reprobate.

XIII. The Love of those that belong to *Smyrna* and *Ephesus* salutes you. Remember our Church which is in *Syria*; from which I am not worthy to be denominated; being the least of its Members. Fare ye well in the Lord Jesus Christ; being subject to your Bishop, and so likewise to the Presbyters and Deacons. And do ye every one Love one another with an undivided Heart. My Spirit salutes you, not only now, but when I shall have attained unto God. For I am yet under Danger. But (b) *Faithful* is the Father of our Lord Jesus Christ to fulfil both mine and your Petitions. In whom God grant we may be found unblameable. May I have Joy of you in the Lord.

To the Romans.

Ignatius, who is also called Theophorus, To the Church which has obtained Mercy from the Majesty of the Most High God the Father, and of Jesus Christ, his only begotten Son; which is sanctified and enlightned by the Will of God, who has made all things that are, according to the Faith and Love of Jesus Christ, our God and Saviour. To the Church which presides in the place of the Region of the Romans; which is worthy of God, worthy of Honour, worthy of the greatest Blessedness, worthy of Praise, worthy of Credit, worthy of the Saints; that Presides in Love; which is named from Christ, and from the Father, and is possess'd by the Spirit. Which I also salute in the Name of the Almighty God, and of Jesus Christ his Son. To those who are united both in the Flesh and Spirit to every one of his Commandments; who are filled with all the Grace of God inseparably; and are cleansed from every strange Tincture. All Joy unblameably in God even the Father, and in our Lord Jesus Christ.

I Have obtained by my Prayers to God to see your Faces, which are worthy of him: as I did earnestly beg that I might see you. For being bound in Christ Jesus I hope to salute you, if it be the

(a) 1 Cor. IX. 27. (b) 1 Thess. V. 24.

Will of God that I be thought worthy to attain unto the End. For the Beginning is well ordered, if I may obtain the Favour, without hindrance, to receive my Lot unto the End. For I am afraid of your Love, lest it should do me an Injury. For it is easy for you to do what you please; but it is difficult for me to attain unto God, if you spare me under pretence of Carnal Affection.

II. For I would not have you please Men, but please God; as indeed you do please him. For neither shall I ever hereafter have such an Opportunity of attaining unto God: Nor will you, if ye shall now be silent, ever be entitled to the Honour of a better Work. For if you be silent as to me I shall become God's: But if you shall love my Flesh, I shall be still in my Race. Wherefore a greater Kindness you cannot do me than to suffer me to be sacrificed to God, whilst the Altar is now ready; that so becoming a Choir in Love, in your Hymns, ye may give thanks to the Father, by Christ Jesus, that God has vouchsaf'd to bring me the Bishop of *Syria* to be found in the *West*, having brought me from the *East*, and to call me to be a Witness of his Sufferings, to pass out of the World to God; that I may rise again unto him.

III. Ye have never envied any body. Ye have taught others. I desire therefore that you will firmly observe what you instruct others in. Only pray for me that God would give me Strength both inwardly and outwardly; that I may not only say, but do; that I may not only be called a Christian, but be found one: For if I be found such an one, I may then be so called; and may then be esteemed faithful, when I shall not appear to the World. Nothing that appears is eternal: For *(a) the things that are seen are temporal; but the things that are not seen are eternal.* To be a Christian is not a Work of Persuasion, but of Greatness of Mind: When he is hated by the World, he is beloved of God: [Because he is not of Men but of God.] For, says he, *(b) If ye were of the World, the World would love its own; but now ye are not of the World, but I have chosen you out of it.* Continue with me.

IV. I write to all the Churches; and signify to them all that I am willing to dye for God, unless you hinder me. I beseech you that your Good Will may not come unseasonably upon me. Suffer me to be the Food of Wild Beasts; whereby I may attain unto God. I am the Wheat of God, and I am to be ground by the Teeth of the Wild Beasts, that I may be found the pure Bread of God. Entice the Beasts rather that they may become my Sepulchre, and may leave nothing of my Body; that when I am dead, I may not be troublesome to any. Then shall I be the true Disciple of Jesus Christ, when the World does not see so much as my Body. Make Supplication

(a) 2 Cor. IV. 18. *(b)* John XV. 19. 4.

to the Lord for me, that by those Instruments I may become a Sacrifice to God. I do not make Constitutions for you, as *Peter* and *Paul* have done. They were Apostles of Jesus Christ; but I am an inconsiderable Person. They were free, as the Servants of God; I am even to this day a Servant. But if I suffer, I shall then become the Freeman of Jesus Christ; and shall arise a Freeman in him. Now I am in Bonds for him, I learn to have no worldly or vain Desires.

V. From *Syria* to *Rome* I fight with Beasts, both by Land and Sea; both Night and Day: being bound to Ten Leopards, that is, to a Band of Soldiers; who are the worse for kind Treatment. But I am the more instructed by their Injuries. *Yet am I not thereby justified*(a). I earnestly wish for the Wild Beasts that are prepared for me; which I heartily desire may soon dispatch me: whom I will entice to devour me entirely and suddenly, and not do as they have done sometimes, been afraid to touch several. But if they are unwilling to meddle with me, I will even compel them to it. Pardon me in this matter; I know what is good for me. Now I begin to be a Disciple. So that I have no Desire after any thing visible or invisible, that I may attain unto Jesus Christ. Let Fire, or the Cross, or Concourse of Wild Beasts, cutting or tearing of the Flesh, Distortions of the Bones, and cutting off Limbs; Let the grinding in pieces of my whole Body, and the Torments of the Devil himself come upon me, so I may but attain to Jesus Christ.

VI. All the Compass of the Earth, and the Kingdoms of this World will profit me nothing. It is better for me to dye for the sake of Jesus Christ, than to rule unto the utmost Ends of the Earth. *For what is a Man profited, if he shall gain the whole World, but lose his own Soul* (b)? 'Tis the Lord I desire; the Son of the true God and Father, even Jesus Christ. 'Tis Him that I seek after, who died for us, and rose again. Pardon me, my Brethren; Be not my Hindrance in attaining to Life; for Jesus is the Life of the Faithful. Be not desirous that I should dye; For Life it self without Christ is no better than Death. When I am desirous to go to God, do not ye yield me back to the World. Suffer me to partake of the pure Light. When I arrive there I shall be a Man of God. Permit me to imitate the Passion of Christ, my God. If any one has him within himself, let him consider what I desire, and let him have Compassion on me; as knowing how I am straitned.

VII. The Prince of this World would fain carry me away, and corrupt my Will towards my God. Let none therefore that are with you help him. Rather do ye join with me, that is, with God. Do not speak of Jesus Christ, and yet prefer this World before him. Let not any Envy dwell among you. Do not ye hearken to me, no

(a) 1 Cor. IV. 4.

(b) Mat. XVI. 26.

not tho I my self, when I am with you, should intreat you: But rather believe what I now write to you. I am alive when I write this; and do affectionately desire to dye for Christ. My Love is crucify'd: and there is no Fire in me that loves any thing: but there is *Living Water springing up in me* (a), which calls to me inwardly, Come to the Father. I take no Pleasure in corruptible Food, nor in the Pleasures of this Life. I desire the Bread of God, the Heavenly Bread, the Bread of Life; which is the Flesh of Jesus Christ, the Son of God, who was made in the latter Days of the Seed of *David* and *Abraham*. I desire that Drink which is his Blood, which is incorruptible Love, and eternal Life.

VIII. I have no Desire to live any longer among Men. And I shall attain my Desire if you consent. *I am crucify'd with Christ: but I live: yet no longer I, since Christ lives in me* (b). I make my Request to you in this short Letter. Do not refuse me. Believe me that I love Jesus, [because he loved me, and] was delivered up for me. *What shall I return unto the Lord for all the Benefits he has rewarded me with?* (c) Now God himself, even the Father, and the Lord Jesus Christ shall manifest this to you that I speak Truth. And do you pray with me, that I may attain my Aim, in the Holy Spirit. I have not written to you after the Flesh, but according to the Will of God. If I shall suffer, ye have loved me: if I shall be rejected, ye have hated me.

IX. Remember in your Prayers the Church which is in *Syria*; which now enjoys the Lord for its Shepherd, instead of me: the Lord who said, *I am the good Shepherd* (d). He alone, together with your Love to Him, will be their Overseer. But I am ashamed to be reckon'd as one of them: For neither am I worthy; being the least of them, and as one born out of due time. But I shall have obtained Mercy to be considerable, if I shall attain unto God. My Spirit salutes you, and the Love of the Churches which have received me, for the Name of Jesus Christ, and not as a Passenger only. For even those Churches that did not belong to me, conducted me in the way from City to City.

X. These things I write to you from *Smyrna*, by the *Ephesians*; those most worthy and happy Persons. There is now with me, together with many others, *Croesus*, that beloved Name. As for those that went before me from *Syria* to *Rome*, to the Glory of God, I suppose you are not ignorant of them. Signify to them that I draw near: For they are all worthy both of God and of you: Whom it is fit you should refresh in all things. This I have written to you the Ninth of the Calends of *September*. Fare ye well, unto the End, in the Patience of Jesus Christ.

(a) *Joh. IV. 14.*

(b) *Gal. II. 19, 20.*

(c) *Psalms CXVI. 12.*

(d) *Joh. X. 11.*

To the Philadelphians.

Ignatius, who is also called Theophorus, To the Church of God the Father, and of the Lord Jesus Christ which is at Philadelphia; which has obtained Mercy in Love; which is established in the Concord of God, and rejoices in the Passion of our Lord Jesus, inseparably, and through his Resurrection, has attained to a full Assurance in Mercy: Which I salute in the Blood of Jesus Christ; who is our eternal and lasting Joy; especially while you are united to your Bishop, and Presbyters, and Deacons, appointed by the Will of God the Father, through our Lord Jesus Christ; who according to his own Will has firmly establish'd his Church upon a Rock, by a spiritual Building, not made with Hands: against which the Winds and the Floods have beaten, but have not been able to overturn it. And may Spiritual Wickednesses never be able to overturn it, but be still weaken'd by the Power of Jesus Christ our Lord.

I. **H**AVING seen your Bishop, I know that he was not appointed by himself, neither by Men, nor out of Vain-glory, but has been vouchsaf'd to be intrusted with that Ministry which is of such common Concern, *not of himself, neither by Men (a)*, nor out of Vain-glory: but by the Love of Jesus Christ, and of God the Father, who raised him from the Dead. Whose mild Temper has surprized me: who by his Silence is also able to do more than those that talk a great deal; for he is fitted to the Commands and Ordinances of the Lord, as the Strings to their Harp; and is as unblameable as was Zachary the Priest. Wherefore my Soul cannot but admire his Temper of Mind towards God, as knowing it to be virtuous and perfect; and his unshaken Stedfastness, and Freedom from Anger, in all the Moderation of the Living God.

II. Do you therefore, as Children of Light, and of the Truth, flee the Divisions of Unity, and the false Doctrines of the Hereticks; *from whom Pollution is gone forth into all the Earth (b)*. Now where the Shepherd is, there do ye, as Sheep, follow after; for there are many *Wolves in Sheeps cloathing (c)*, which with a wicked Pleasure lead Captive those that run in the Race of God: But in your Concord they shall find no place.

III. Abstain therefore from those Evil Plants, which are not under the Cultivation of Jesus Christ, but of that Wild Beast who is the Slayer of Men. Because such are not the Plantation of the Father, but the Seed of the Evil One. I do not write thus because I have found Division already among you; but I forearm you, as the Children of God. For as many as belong to Christ are with the Bishop; but so many as separate from him, and embrace Commu-

(a) Gal. I. 1. (b) Jer. XXIII. 15. (c) Mat. VII. 15.

nion with the accursed, they shall be cut off together with them. For they are not Christ's Husbandry, but the Seed of the Wicked One: from whom may you all be deliver'd by the Prayers of the Shepherd, that most faithful and gentle Shepherd, who presides over you. I therefore exhort you in the Lord to receive all those that repent and return to the Unity of the Church, with all Gentleness; that by your Kindness and Forbearance they may (a) *recover themselves out of the Snare of the Devil*: may become worthy of Jesus Christ, and so may obtain eternal Salvation in the Kingdom of Christ. Be not deceived, my Brethren, if any one follows him that separates from the Truth, he shall not inherit the Kingdom of God: And if any one does not eschew a Lying Preacher, he shall be condemned to Hell. For we must neither separate from Religious Persons, nor associate with the Irreligious. If any one walks after strange Doctrine, he is not of Christ, nor a Partaker of his Sufferings; but is one of the *Foxes which spoil the Vineyard* (b) of Christ. *Have no Fellowship with such an one* (c), lest you perish together with him; no, not if he be thy Father, thy Son, thy Brother, or one of thine own Family. For, says the Scripture, *Thine Eye shall not spare him* (d). You ought therefore to *hate those that hate God, and to be grieved at his Enemies* (e). I do not mean that you are to beat them, or persecute them; *as do the Gentiles who know not the Lord God* (f); but to esteem them your Enemies, and to separate from them; but still to admonish them, and invite them to Repentance: If perchance they will at last hearken, if perchance they will at last submit. For our God is a Lover of Mankind, and *will have all Men to be saved, and to come to the Knowledge of the Truth* (g): Wherefore *he makes his Sun to rise on the evil and on the good, and sendeth Rain on the just and unjust* (h): whose Kindness when our Lord would invite us to imitate, he says, *Be ye perfect, even as your Father which is in Heaven is perfect* (i).

IV. I am persuaded of you in the Lord that you will be of none other Mind. Wherefore I write boldly to your Love, which is worthy of God; and exhort you to continue in one Faith, one Preaching, and one Eucharist: For the Flesh of the Lord Jesus is but one; and his Blood which was shed for us but one; One Loaf is broken to all the Communicants; and one Cup distributed to them all: There is but one Altar for the whole Church; and one Bishop, with the Presbytery, and the Deacons, my Fellow-Servants. Since there is but One Unbegotten Being, God even the Father: And One only-begotten Son, God the Word, and Man: And One Comforter,

(a) 2 Tim II. 26. (b) Cant. II. 15. (c) 1 Cor. V. 11.
 (d) Deut. XIII. 6, 8. (e) Psal. CXXXIX. 21. (f) 1 Thes. IV.
 5. (g) 1 Tim. II. 4. (h) Mat. V. 45. (i) v. 48.

the Spirit of Truth. But one Preaching; (a) *One Faith*; *One Baptism*; *One Church*, which the Holy Apostles founded from the one End of the Earth to the other, in the Blood of Christ, by their own Sweat and Labours. It behoves you therefore; as a *peculiar people, an holy Nation* (b), to perform all things in Concord in Christ: Wives, be ye subject to your Husbands, in the Fear of God (c). Virgins, be ye subject to Christ in Incorruption; not out of Abhorrence of Matrimony, but as having chosen the nobler State: Not to the Reproach of the Bond of Wedlock, but for the Meditation of the Law. Children obey your Parents, and have an Affection for them, as Instruments under God for your Procreation. Servants, be subject to your Masters, in God; that ye may *become the Freemen of Christ* (d). Husbands, love your Wives, as the Fellow-Servants of the same God, as your own Body, as Partners in Life, and Assistants for the Procreation of Children. Virgins, have Christ alone before your Eyes, and his Father in your Prayers; being enlightened by the Spirit: And may I enjoy your Holiness, as that of *Elijah*, as of *Joshua the Son of Nun*, as of *Melchisedeck*, as of *Elisha*, as of *Jeremiah*, as of *John the Baptist*, as of the Beloved Disciple, as of *Timothy*, as of *Titus*, as of *Euodius*, as of *Clement*: Which are departed this Life in a pure Virginity. Not that I blame the rest of those Blessed Persons who entred into that Married State which I just now mentioned; For I wish that being found worthy of God, I may be found at their Feet in the Kingdom; as at the Feet of *Abraham*, and *Isaac*, and *Jacob*; as of *Joseph*, and *Isaiah*, and the rest of the Prophets; as of *Peter* and *Paul*, and the rest of the Apostles, who were married Men. Not that they did so for the sake of Pleasure, but out of regard to the Propagation of their Kind. Fathers, (e) *bring up your Children in the Nurture and Admonition of the Lord*; and teach them the Holy Scriptures and Trades; that they may not indulge themselves in Idleness. Now the Scripture says, (f) *A righteous Father does educate his Children well: His heart shall rejoice in a Son of understanding*. Masters, be gentle towards your Servants, as Holy (g) *Job* teaches you; for there is one Nature, and there is one Race of Mankind. For (h) *in Christ there is neither bond nor free*. Let Governors be obedient to *Cæsar*; The Soldiers to those Governors; The Deacons to the Presbyters, as to Priests; The Presbyters and Deacons, and the rest of the Clergy, together with all the People, and the Soldiers, and the Governors, and *Cæsar* himself to the Bishop; The Bishop to Christ; as Christ is obedient to his Father: And so Unity is preserved in all Things. Let not the Widows be

(a) *Eph. IV. 5.* (b) *Tit. II. 14.* 1 *Pet. II. 9.* (c) *Eph. V. & VI. Coloss. III. & IV.* (d) 1 *Cor. VII. 22.* (e) *Eph. VI. 4.* (f) *Prov. XXIII. 24.* (g) *Job XXXI. 13, 15.* (h) *Gal. III. 28.*

Wanderers about, nor Indulgers of their Appetite, nor Gadders Abroad; but (a) like *Judith*, Famous for her Gravity; and (b) like *Anna*, Eminent for her Soberness. I do not Ordain these Things as an Apostle: For (c) *who am I, or what is my Father's house*, that I should pretend to be equal in Dignity to them? But as your (d) *Fellow-Soldier* I supply the Place of a Monitor to you.

V. My Brethren, my Affection towards you makes me enlarge my self the more; and being overjoy'd, I endeavour to secure you against Danger, tho' indeed not so much I my self, as the Lord Jesus by me. In whom being bound I am the more fearful; for I am not yet perfected. But your Prayers to God shall make me perfect; that I may attain to him in whom I am called: Whilst I flee to the Gospel as to the Flesh of Jesus Christ; and to the Apostles as to the Presbytery of the Church. I do also love the Prophets, as those who preached Christ, and were Partakers of the same Spirit with the Apostles. For as the false Prophets and false Apostles drew to themselves the same wicked, and deceitful, and seducing Spirit; So also did the Prophets and Apostles receive the same Holy Spirit, the good, the governing, the true, and the (e) *teaching* Spirit; from (f) God, by Jesus Christ. For there is One God of the Old and New Testament; one (g) *Mediator between God and Men*, for the Creation of the Intelligent and Visible Beings, and for a proper and suitable Providence to be exercis'd over them. There is also One Comforter; who wrought in *Moses*, and the Prophets, and Apostles. All the Saints therefore were saved by Christ; hoping in him, and waiting for him; and they obtained through him Salvation; being Holy Persons, worthy of Love and Admiration, attested to by Jesus Christ, in the Gospel of our common Hope.

VI. If any one preaches the One God of the Law and of the Prophets, but denies Christ to be the Son of God, he is a *Liar*, as is also (h) *his Father the Devil*. Such an one is a *Jew*, falsely so called; of the Circumcision which is from beneath. If any one confesses Christ Jesus to be the Lord, but denies the God of the Law and of the Prophets; saying, that the Father of Christ is not the Maker of Heaven and Earth; such an one *has not abode in the truth*, no more than his (i) *Father the Devil*: And he is the Disciple of *Simon the Magician*, and not of the Holy Spirit. If any one says, There is One God; and also confesses Christ Jesus; but supposes him to be compos'd only of a Soul and Body; such an one is a *Serpent*, that preaches Deceit and Error, to the Destruction of Men. Such an one

(a) *Judith* VIII. 4, 6. (b) *Luc.* II. 36, 37. (c) *1 Sam.* XVIII. 18. (d) *2 Sam.* VII. 28. (e) *Phil.* II. 25. (f) *Psal.* LI. 14. (g) *Joh.* XVI. 31. (h) *1 Tim.* II. 5. (i) *Joh.* VIII. 44. (j) *Ibid.*

is Poor in his Understanding, as he is called by Name, *Ebion*. If any one confesses these Things, but calls the use of Lawful Marriage, and the begetting of Children, Corruption and Pollution; or calls some Kind of Food Abominable; such an one has the Apostate Dragon inhabiting within him. If any one confesses the Father, Son, and Holy Ghost, and praises the Creation, but affirms the Incarnation to be only an Appearance, and is ashamed of the Passion; Such a one has denied the Faith, no less than the Jews who slew Christ. If any one confesses these Things, and that God the Word did inhabit in a Human Body, being therein the Word, as the Soul is in the Body; because it was a God that was the Inhabitant, and not a Human Soul; but yet affirms that unlawful Mixtures are a good thing, and places the compleat Happiness in Pleasure; as do the *Nicolaitans* falsely so called; such a one can neither be a Lover of God, nor a Lover of Christ; but is a Corrupter of his own Flesh; and is therefore void of the Holy Spirit; and estranged from Christ. All such as these are Monuments and Sepulchres of the Dead; upon which are written only the Names of dead Men. Do you therefore avoid the wicked Arts, and the Snares of the Spirit which now (a) *worketh in the Children* of this World; Lest being one time or other oppressed thereby, ye be weaken'd in your Love. But do you all meet together in one place, with an undivided Heart, and a willing Mind, being (b) *of one accord, of one mind*; being always of the same Opinion about the same things; when you are at rest, or in Dangers, or in Trouble, or in Joy. I give thanks to God through Jesus Christ, that I have a good Conscience among you; and that no one can boast either privately or openly that I have been burdensome to any one, either in a small Matter or a great one. And I pray for all among whom I have spoken, that they may not have it for a Testimony against them.

VII. For altho' some would have seduc'd me, according to the Flesh, yet is not my Spirit seduced; for I have received it from God. For (c) *it knows whence it comes, and whither it goes*; and reproves the Things that are secret. For while I was among you I cried aloud, I spake with a great Voice. 'Tis not my Word, but God's: *Hearken to your Bishop, your Presbytery, and your Deacons*. But if ye suppose that I spake this as having learn'd before-hand the Division of some among you; He is my Witness for whose sake I am in Bonds, that I knew nothing of it from any Man whomsoever: But the Spirit Preached to me, saying these Things; *Do nothing without your Bishop; Keep your Flesh as the Temple of God; Love Unity; Flee Divisions; Be ye followers of Paul, and of the rest of the Apostles, as they were also of Christ*.

(a) Eph. II. 2. (b) Phil. II. 2. (c) Joh. III. 8.

VIII. I therefore did what properly belonged to me, as a Man compos'd to Uniry. Adding this also, That where there is Diversity of Opinion and Wrath, and Hatred, there God does not dwell: God therefore forgives those that repent, if they, with one Consent, return to the Uniry of Christ, and the Council of the Bishop. I believe in the Grace of Jesus Christ that he will *loose* you from every *bond of Wickedness* (a). I therefore exhort you that you do nothing out of Strife, but according to the Doctrine of Christ. For I have heard some say, Unless I can find the same things in the Archives, I will not believe the Gospel. To such as these I say, my Archives are Jesus Christ; whom not to hearken to is manifest Destruction. My untouch'd Archives are his Cross, and Death, and his Resurrection, and the Faith concerning these Things; wherein I desire to be justified by your Prayers. He that disbelieves the Gospel disbelieves all at once. The Archives of the Spirit are not exposed to all. 'Tis hard to kick against the Pricks: 'Tis hard to disbelieve Christ: 'Tis hard to reject the Preaching of the Apostles.

IX. The Priests indeed, and Ministers of the Word are good, but the High Priest is better; who is intrusted with the most Holy Things: Who is alone intrusted with the hidden Things of God. The Ministering Powers of God are good. The Comforter is good, and most Holy above all Things, and the Servant of the Word. But the High Priest and Prince of High Priests, who is the Legate and Minister of the Father, and Prince of the Legions of the Heavenly Host, is most Holy above all Holy Beings; by whom the Father made all Things, and provides for them all. He is the *Way* (b) which leads to the Father: The *Rock* (c), the Wall, the Key, the *Shepherd*, the Sacrifice, the *Door* (d) of Knowledge: thro' which are entered *Abraham*, and *Isaac*, and *Jacob*, and *Moses*, and the whole Choir of the Prophets; and all the Pillars of the World, the Apostles; and the Spouse of Christ; on whose Account he pour'd out his own Blood, as her Marriage Purchase, that he might redeem her. All these things center in the Unity of the One and only True God. But the Gospel has it self somewhat extraordinary; the Coming of our Saviour Jesus Christ, his Passion, and the Resurrection it self. For what Things the Prophets declar'd, saying, *Until he shall come for whom it is reserved; and he shall be the Expectation of the Gentiles* (e); the same are fulfill'd in the Gospel; Our Lord saying, (f) *Go ye and teach all Nations; baptizing them unto the Name of the Father, and of the Son, and of the Holy Ghost*. All therefore together are good: The Law, the Prophets, the Apostles, the whole Company of the Faithful which has believed through them; only if we love one another.

(a) *Isa* LVIII. 6.(b) *Joh*. XIV. 6.(c) *1 Cor* X. 4.(d) *Joh*. X. 11, 9.(e) *Gen*. XLIX. 10.(f) *Matt*. XXVIII. 19.

X. Since I am inform'd that according to your Prayers, and the Bowels which ye have in Christ Jesus, the Church which is at *Antioch* in *Syria* is now in Peace, it is proper for you, as you are a Church of God, to chuse a Bishop, that he may undertake a Divine Embassy; that they may obtain the Favour to meet all in the same Place, and to glorify the Name of God. Blessed is he in Christ Jesus, who shall be thought worthy of this Administration. And if you do your Part therein you will receive Glory in Christ. If you be willing 'tis by no means impossible to be done, for the Name of God. As the nearest Churches have already sent some of them Bishops, and others of them Presbyters and Deacons.

XI. Now concerning *Philo* the Deacon, a Man of *Cilicia*, having a good Testimony, who still ministers to me in the Word of God; together with *Gaius* and *Agathopus*, (a chosen Person, who follows me from *Syria*, having renounced this World;) who also bear Witness concerning you both. I my self do return Thanks unto God on your Account, because you have received them, and the Lord will also receive you. But those that have dishonour'd them may they be delivered by the Grace of Jesus Christ; *who willeth not the Death of a Sinner, but his Repentance* (a). The Love of the Brethren that are at *Troas* salutes you; whence also I write unto you by *Burrhus*, who was sent with me by those of *Ephesus* and *Smyrna*, out of Respect to me: Whom our Lord Jesus Christ will requite, in whom they hope, in their Flesh, Soul, and Spirit; in Faith, Love, and Concord. Fare ye well in our Lord Jesus Christ, our common Hope, in the Holy Spirit,

To the Smyrnæans.

Ignatius, who is also called Theophorus, To the Church of the most High God the Father, and of his Beloved Son Jesus Christ, which has obtained the Favour of every Gift, being filled with Faith and Love, so that it is wanting in no Gift: To the Church which is at *Smyrna* in *Asia*, most worthy of God, and which has his Temple in them. All Joy in his immaculate Spirit, and in the Word of God.

I. I Glorify the God and Father of our Lord Jesus Christ, who by him has thus instructed you. For I have observ'd that you are fixed in an immoveable Faith, as if you were nail'd to the Cross of our Lord Jesus Christ, in the Flesh, and in the Spirit; and are confirm'd in Love, through the Blood of Christ; as being fully and

(a) Ezek. XVIII. 23, 32. XXXIII. 11. 2 Pet. III. 9.

really persuaded of the things concerning our Lord Jesus Christ, the Son of God, the *first-born of every Creature* (a), God the Word, the Only Begotten Son [according to the Will and Power of God,] who was of the *Seed of David according to the Flesh* (b), and of the Virgin Mary; who was baptized by John, that all Righteousness might be fulfilled by him (c); Who conversed holily, without Sin, and who under Pontius Pilate and Herod the Tetrarch was in the Flesh really nailed to the Cross for us. From whom we all are, from his Divine and Blessed Passion, that he might set up a Signal (d) for all Ages by his Resurrection, for his Saints and Faithful Followers, whether among the Jews or Gentiles, in the one Body of his Church.

II. For he suffered all these Things for us; and he really suffer'd them, and not in Appearance only: As also did he really rise again. But not as some of the Unbelievers, who are ashamed of the Formation of Man, of the Cross, and of the Death of Christ, say, that he took a Body of the Virgin in Appearance, and not in Truth; and suffer'd in Appearance; forgetting him that had said, *The Word was made Flesh* (e): And again, *Destroy this Temple, and in three days I will raise it up* (f): And again, *If I be lifted up from the Earth, I will draw all Men unto me* (g). Therefore the Word did inhabit in Flesh: For *Wisdom built her self an House* (h). The Word raised up his own Temple, when it was destroy'd by the Jews, those Fighters against Christ, and this on the third Day. The Word, when his Flesh was lifted up, *after the manner of the Serpent in the Wilderness* (i), has drawn all Men to him unto eternal Salvation (k).

III. But I know that he was in the Body, not only in his being Born and Crucify'd, but I also know that he was in the Flesh after his Resurrection, and believe him to be so. And when he came to Peter, and to those that were with him, he said unto them, *Take, Handle me, and see that I am not an incorporeal Demon: For a Spirit has not Flesh and Bones as ye see me have* (l). And he says to Thomas, *Reach hither thy Finger unto the print of the Nails* (m); and reach hither thy Hand, and thrust it into my Side, and presently they believed that he was the Christ. Wherefore Thomas also says to him, *My Lord and my God*. For upon this Account also did they despise Death; for 'tis too little to say Affronts and Stripes only. Nor was this all, but also after he had shewed himself to them, that he was truly risen, and not only in Appearance; He both *Eat and Drank with them until Forty entire Days* (n), and so with that Flesh was he in their Sight received up to him that sent him; being with that very same Flesh to come again with Glory and Power. For, say the Oracles of

(a) Col. I. 15. (b) Rom. I. 3. (c) Matth. III. 15. (d) Isa. V. 26. XLIX. 22. (e) Joh. I. 14. (f) II. 19. (g) XII. 32. (h) Prov. IX. 1. (i) Numb. XXI. 9. Joh. III. 14. (k) XII. 32. (l) Luc. XXIV. 39. (m) Joh. XX. 27, 28. (n) Act. X. 41. I. 3. God,

God, *This same Jesus which is taken up from you into Heaven shall come in the same manner as ye have seen him going to Heaven (a).* But if they say, He will come at the End of the World without a Body: how shall those see him that pierced him (b), and when they know him, mourn for themselves. For Incorporeal Beings have neither Form, nor Figure, nor Mark of an Animal in a Shape, on Account of the Simplicity of their Nature.

IV. Now I admonish you of these Things, Beloved; knowing that you your selves also are of the same Mind. But I forearm you against certain Beasts in the Shape of Men, whom you must not only reject, but must flee from them. Only pray for them, if by any means they may be brought to Repentance. For if the Lord were in a Body in Appearance, and was crucify'd in Appearance only, then am I bound in Appearance only: Why then do I expose myself to Death, to the Fire, to the Sword, to the Wild Beast? But I endure all things for Christ: Not in Appearance only, but in Reality; that I may suffer with him, by his strengthening me: For of my self I have not such Ability.

V. Whom some not knowing have deny'd; being the Advocates, of Falshood, and not of the Truth. Whom neither the Prophecies, nor the Law of *Moses*, nor indeed the Gospel it self; nay, nor every one of our Sufferings have hitherto convinc'd. For they think also the same things of us. For what does a Man profit me, if he Commends me, and Blasphemes my Lord? not owning him to be a God bearing Flesh about him. Now he that does not agree to this has entirely deny'd him, and himself bears Death about him. But as for their Names, being the Names only of Unbelievers, I thought it not fitting at this Time to write them unto you. Nay, God forbid that I should ever mention them, until they repent.

VI. Let no Man deceive himself: Unless he believes that Christ Jesus has conversed in Flesh, and confesses his Cross and Passion, and that Blood which he has shed for the Salvation of the World, he shall not obtain Eternal Life: Tho' he be a King, tho' a Priest, tho' a Ruler, tho' a private Person: Tho' a Master or a Servant; a Man or a Woman. *He that is able to receive it, let him receive it (c).* *He that hears, let him hear (d).* Let no Man's Place, or Dignity, or Riches, puff him up: And let no Man's low Estate or Poverty abase him. For the main Business is Faith toward God; and Hope towards Christ; the Enjoyment of those good Things we expect; and Love towards God and our Neighbour. For, *Thou shalt love the Lord thy God with all thine heart; and thy Neighbour as thy self (e).* And the Lord says, *This is Life eternal to know the Only True God; and Je-*

(a) *Act. I. 11.* (b) *Zach. XII. 10.* *Apoc. I. 7.* (c) *Mat. XIX. 12.* (d) *XIII. 43.* (e) *Luc. X. 27.*

Jesus Christ whom he has sent (a). And again, *A new Commandment I give unto you, that ye love one another (b).* On these two Commandments hang all the Law and the Prophets (c). Do ye therefore observe those who preach other Doctrines, how they determine that the Father of Christ cannot be known; and how they have Enmity and Deceit one with another. They have no Regard for Charity; they despise the good Things we expect hereafter; they esteem the present Things as if they were durable; they affront him that is in Affliction; they laugh at him that is in Bonds;

XVII. They are ashamed of the Cross; they mock the Passion; they make a Jest of the Resurrection; they are the Offspring of that Spirit which is the Author of Evil; who hindered Adam from keeping the Commandment, by the means of his Wife; who slew Abel by the Hands of Cain; who fought against Job; who was the Accuser of Joshua the Son of Josedek; who sought to (d) sift the Faith of the Apostles; who stirred up the Multitude of the Jews against the Lord; and who (e) now works in the Children of Disobedience: From whom the Lord Jesus Christ will deliver us, who (f) prayed [to the Father] that the Apostles Faith might not fail: Not because himself was not able to preserve it; but because he rejoic'd in the Supereminence of the Father, [therefore did he pray to him for them.] It will therefore become you to abstain from such Persons; and neither to discourse with them privately nor publickly: But to give heed to the Law, and to the Prophets, and to those who have preached to you the Word of Salvation. But do you flee from the infamous Heresies, and those that make Schisms, as the Origin of Evil.

VIII. Do you also follow your Bishop, as Christ Jesus did his Father; and your Presbytery, as the Apostles. Do you also Reverence the Deacons, as those that Administer the Commands of God. Let no Man do any thing that belongs to the Church without the Bishop. Let that Eucharist be esteemed valid which is under the Bishop's Management; or his whom the Bishop appoints. Wheresoever the Bishop shall appear there let the Multitude be. As where Christ is, there does all the Heavenly Host stand by, attending on him as the Commander of the Lord's Army, and as the Disposer of every Rational Nature. Without the Bishop 'tis not lawful either to Baptize, or to Offer, or to Present the Sacrifice, or to Celebrate the Love Feast. But what seems fit to him is agreeable to the Will of God: That so whatsoever ye do may be secure and valid.

IX For what remains, it is reasonable that we should repent whilst there is yet time to return unto God. For, (g) *In the invi-*

(a) John XVII 3.

(b) XIII. 34.

(c) Matt. XXII. 40.

(d) Luc. XXII. 31.

(e) Eph. II. 2.

(f) Luc. XXII.

32.

(g) Psal. VI. 6.

sible World there is none who can confess his Sins. For, (a) *Behold the Man, and his Work is before him.* Now the Scripture says, (b) *My Son, fear thou God and the King.* And say I, Fear thou God, as the Author and Lord of all Things : And the Bishop, as the High Priest who bears the Image of God : Of God in his Capacity of Governing ; of Christ in his Office of Priesthood. After him we must also Honour the King. For there is none more excellent than or comparable to God among all the Beings that are. Neither is there any one in the Church greater than the Bishop ; who exercises the Office of a Priest to God, for the Salvation of the whole World. Nor is there any one to be compar'd to the King among the Rulers : Who manages the Affairs of Peace and good Order for his Subjects. He that honours the Bishop shall be honoured by God : As he who dishonours him shall be punished by God. For if he that rises up against Kings shall be justly esteemed worthy of Punishment ; as dissolving the good Order of the Publick ; Of (c) *how much sorer Punishment suppose ye shall he be thought worthy who presumes to do any thing without his Bishop ?* As distracting the Church's Concord, and bringing its good Order to Confusion. For the Priesthood is an Office surpassing all the good Things among Men. Against which he that is so mad as to rise does not dishonour Man but God ; and Christ Jesus the First-born [of every Creature,] and the only High-Priest by Nature of the Father. Let all things therefore be done by you with good Order in Christ. Let Lay Persons be subject to the Deacons ; the Deacons to the Presbyters ; the Presbyters to the Bishop ; the Bishop to Christ ; as he is subject to his Father. As ye Brethren have refreshed me, so may Jesus Christ refresh you. Ye have loved me both present and absent. God will requite you ; for whose sake ye have shew'd such Kindness to his Prisoner. For altho' I am not worthy thereof, yet your Readiness to assist me is a great Thing. For, (d) *He that honours a Prophet in the name of a Prophet, shall receive a Prophet's Reward.* Accordingly 'tis plain that he that honours a Prisoner of Jesus Christ shall receive a Martyrs Reward.

X. Ye have done well in that ye have received *Philo*, and *Gaius*, and *Agathopus*, who have followed me for the Word of God's sake, as the Deacons of Christ, who give exceeding Thanks to the Lord for you, because you have refresh'd them in all things. None of those Things you have done for them will be lost to you. (e) *The Lord grant to you that ye may find mercy from the Lord in that day.* My Spirit be for yours, and my Bonds which ye have not despis'd, nor been ashamed of : Wherefore neither shall Jesus Christ, our perfect Hope, be ashamed of you.

(a) *Isaiah* LXII. 11.
X. 29.

(d) *Matth.* X. 41.

(b) *Prov.* XXIV. 21.

(e) *2 Tim.* I. 18,

(c) *Heb.*

XI. Your Prayers are come to the Church of *Antioch*, and it is in Peace: Whence I am bound, and salute all; not being worthy to come from thence, as being the meanest of the Christians there. But I am thought worthy, according to the Will of God, not from any thing that I am Conscious to my self of, but from the Grace of God: Which I pray may be compleatly given me; that by your Prayers I may attain unto God. That therefore your Work may be compleat both on Earth and in Heaven, it is proper for your Church to chuse a Divine Ambassador, to the Honour of God; that when he is come to *Syria* he may rejoice with them, that they are at Peace, and that they have received their own Fulness, and that their own Body has been restored to them. What appears to me fit to be done is this, That you send one of your own Body with an Epistle; that they may with them glorify God for that Tranquility which they enjoy; and because by your Prayers I have obtained Christ, my safe Haven. Forasmuch as ye are perfect your selves, you ought to think of those Things that are perfect. For when you are desirous to do well, God is also ready to assist you.

XII. The Love of the Brethren that are at *Troas* salutes you; from whence I write to you by *Burrhus*, whom ye sent with me, together with the *Ephesians*, your Brethren, who has also in all things refresh'd me. And I would to God that all imitated him, as being a Pattern for the Ministers of God. The Grace of the Lord will requite him in all Things. I salute your Bishop *Polycarp*, who is worthy of God; and your divine and venerable Presbytery; and my Fellow-Servants, the Deacons, who have Christ within them; and all among you in general and in particular, in the Name of Christ Jesus, in his Flesh, and in his Blood, his Passion and Resurrection, both Fleshly and Spiritual, in the Unity of God and of you. Grace, Mercy, Peace, and Patience be with you always in Christ.

XIII. I salute the Families of my Brethren, with their Wives and Children, and the constant Virgins, and the Widows. Fare ye well, in the Power of the Spirit. *Philo* my Fellow-Servant, who is with me, salutes you. I salute the Household of *Tavia*; which I wish may be establish'd in Faith and Love both Fleshly and Spiritual. I salute *Alce*, that Name to me so desirable; and the incomparable *Daphnus*, and *Eutecnus*, and every one by Name. Fare ye well, in the Grace of God, and of our Lord Jesus Christ; filled with the Holy Ghost, and with Divine and Holy Wisdom.

To Polycarp.

Ignatius, Bishop of Antioch, who is also the Martyr of Jesus Christ, To Polycarp, Bishop of the Church which is at Smyrna; over whom rather God the Father, and Jesus Christ is Bishop. All Joy.

I. **K** Nowing that thy Will in God is fixed, as it were, upon an immoveable Rock, I exceedingly rejoice that I have been thought worthy to see thy blameless Face; which may I always enjoy in God. I beseech thee by that Grace wherewith thou art cloath'd to press forward in thy Course, and to exhort all others, that they may be sav'd. Maintain thy Character with all Care, both Fleshly and Spiritual. Take care of the Church's Unity, than which nothing is better. Bear with all Men, even as the Lord does with thee: Support all in Love, as also thou doest. Allow time for continual Prayers. Ask more Understanding than thou hast already. Be watchful as one that has his Spirit always awake. Speak to every one according to the Divine Assistance. Bear the Infirmities of all, as a perfect Combatant: As does the Lord of all himself. For, says the Scripture, *(a)* *Himself took our Infirmities, and bare our Sickneses.* Where the Labour is great, the Gain is great also.

II. If thou lovest the good Disciples, this is not Thank-worthy; But do thou rather subject to thee the Pestilent by Meekness. Every Wound is not healed with the same Plaister. If the Accessions of the Disease be vehement, mollify them with soft Remedies. *(b)* *Be thou wise in all things, as a Serpent; and always harmless as a Dove.* For this Cause art thou compos'd of Soul and Body, art both Fleshly and Spiritual, that thou may'st reform those Things that appear before thy Face, and may'st pray that the invisible Things may be discovered to thee; that thou may'st not be defective in any thing; but may'st abound in every Gift. The present Season requires thee to pray. For as a Gale of Wind is advantageous to the Pilot: And as Havens are commodious for Safety to a Ship tost with a Tempest, so is also Prayer to thee, in order to thy attaining to God. Watch thou as the Combatant of God; whose Will is Immortality and Eternal Life; of which thou also art fully perswaded. My Soul be for thine in all Things, and those Bonds of mine which thou hast loved.

III. Let not those that seem to be Persons of Credit, but yet teach strange Doctrines, disturb thee: But stand firm as an Anvil beaten upon. 'Tis the Part of a brave Combatant to endure Blows

(a) Isa. LIII. 4. Matt. VIII. 7. *(b)* Matt. X. 16.

and yet to overcome. And especially we ought to bear all Things for God's sake, that he may bear with us, and bring us to his Kingdom. Add to thy Diligence continually. Run thy Race more earnestly. Observe the Seasons of Action. Whilst thou art here Conquer: For here is the Race, and there are the Crowns. Wait for Christ the Son of God; for him that was before Time, but appeared in Time; him that was by Nature Invisible, but became Visible in the Flesh; him that was impalpable, and could not be touch'd, as Incorporeal, but could be touch'd, and was palpable in the Body; him that was Impassible, as being God, but became Passible for our sakes, as being a Man; him that endured Affliction all manner of Ways for our Sakes.

IV. Let not the Widows be neglected. Next to the Lord be thou their Guardian. Let nothing be done without thy Approbation: Neither do thou do any thing without the Will of God, which indeed thou dost not. Be constant. Let your Assemblies be more frequent. Enquire about every one by Name. Do not overlook the Men and Maid-Servants. But neither let them be puffed up; but let them the rather serve to the Glory of God: That they may obtain from God a more excellent Freedom. Let them not aim to be set Free, by the Publick; lest they be found to be Slaves to their own Lusts.

V. Flee evil Arts; or rather do not so much as Discourse about them. Say to my Sisters that they Love the Lord, and be satisfy'd with their Husbands, both in the Flesh and Spirit. In like manner exhort my Brethren, in the Name of Jesus Christ, *(a)* to love their Wives, as the Lord did the Church. If any one is able to continue in a Virgin State, to the Honour of the Flesh of our Lord, let him do it without Boasting. If he boasts he is undone: And if he sets himself up to be known more than the Bishop he is ruin'd. It becomes those that Marry, whether Men or Women, to be joined together with the Approbation of the Bishop: That so their Marriage may be according to the Lord, and not out of Lust. Let all Things be done to the Honour of God.

VI. Harken to the Bishop that God may hearken to you. My Soul be for theirs that are subject to their Bishop, their Presbytery, and their Deacons. May I have my Portion with them from God. Do you in common labour together one with another. Strive together; Run together; Suffer together; Sleep together; And rise together; as the Stewards, and Assessors, and Ministers of God: Please him under whom you fight, and from whom you are to receive your Wages. Let none of you be found a Deserter. Let your Baptism remain as your Arms; your Faith as your Helmet; your Charity as your Spear; your Patience as your whole Armour. Esteem

(a) Eph. V. 25.

your Works to be the Talents entrusted with you, that ye may receive for them Rewards worthy of God. Be ye therefore Long-suffering one towards another in Meekness : And God be with you. Let me always have Joy of you.

VII. Now forasmuch as the Church of *Antioch* in *Syria* is, as I am inform'd, in Peace, thro' your Prayers, I also have been of better Cheer, and freer from Care in God : If so be that by Suffering I may attain unto God, so as to be found a Disciple by your Prayers. 'Tis fit, O *Polycarp*, most blessed in God, to call a Council most worthy of God, and to chuse some one whom you particularly love, and who is diligent, who may be called a Divine Messenger ; and to honour him with this Journey to *Syria* : That going to *Syria* he may glorify your unwearied Love, to the Glory of God. A Christian has not the Power over himself, but must be always at Leisure for God's Service. This is both God's Work and yours also, when ye shall have perfected it. For I have this Confidence in your Charity, that ye are readily dispos'd to do good, in such a manner as is agreeable to God. Knowing therefore your earnest Affection to the Truth I have exhorted you by this short Epistle.

VIII. Since therefore I have not been able to write to all the Churches, because I must suddenly sail from *Troas* to *Neapolis*, for so is the Command given, Do you write to the neighbouring Churches, as being fully instructed in the Will of God, that they also may do the like : I mean that those which are able may send Messengers on Foot, and the rest send Letters by those which shall be sent by you ; that ye may be glorify'd in so enduring a good Work, as you are worthy. I salute every one by Name : Particularly the Wife of *Epitropus*, with all her Family and Children. I salute *Attalus* my Well-beloved. I salute him that shall have the Honour to be sent to *Syria*. Grace shall be with him for ever, and with *Polycarp* who sends him. I wish you all Happiness always in our God Jesus Christ : In whom do ye continue in the Unity of God and of the Bishop. I salute *Alce*, a Name to me very desirable. Amen. Grace [be with you.] Fare ye well in the Lord.

To the Inhabitants of Tarsus.

Ignatius, who is also called Theophorus, to the Church which is saved by Christ, and is worthy of Praise, worthy of Remembrance, and worthy of Love, which is in Tarsus. Mercy and Peace from God the Father, and the Lord Jesus Christ be ever multiplied.

I. [Fight with Beasts from *Syria* to *Rome* : Being even devour'd, not by brute Creatures, for those ye know, at the Will of God,

God, spared (a) *Daniel*; but by Beasts in the Shape of Men: Where-
in the cruel Beast himself lies hid, and thence Galls me, and Wounds
me every Day. But I have no Regard to Hardships; nor do I (b) *ac-*
count my life dear to my self, so as to love it better than the Lord.
Wherefore I am ready for Fire, for wild Beasts, for the Sword, for
the Cross; so I may but see Christ, my Saviour and my God, who
died for me. I therefore, the Prisoner of Christ, who am driven
along by Land and Sea, exhort you: (c) *Stand fast in the Faith*:
Be stedfast; (d) *For the Just shall live by Faith*. Be ye immoveable,
[and of one Mind in the Faith;] (e) *For the Lord makes those of one*
Conversation to dwell in an House.

II. I have been informed that some of the Ministers of Satan have
been desirous to disturb you; some asserting that Jesus was Born in
Appearance, and Crucify'd in Appearance, and Died in Appearance.
Others, that he is not the Son of the Creator: Others, that he is the
God over all: Others, that he is a meer Man: Others, that this Flesh
is not to rise again, and that 'tis our Business to live and enjoy a
Pleasurable Life; for that this is the chief Good of Men, who with-
in a little while are utterly to perish. A swarm of such Mischiefs
has broken in upon us. (f) *But you have not given place by Subjection to*
them, no, not for an hour. For ye are the Fellow-Citizens and Disci-
ples of (g) *Paul*, who fully preach'd the Gospel from Jerusalem, and round
about unto Illyricum; and (h) *bear about the marks of Christ in his*
Flesh.

III. Whom ye keeping in Remembrance, do ye fully know that
Jesus the Lord was truly born of the Virgin Mary, and made of a
Woman, and was really Crucify'd. For, says he, (i) *God forbid that*
I should glory save in the Cross of the Lord Jesus. And he really suffered,
and died, and rose again: For, says he, (k) *That Christ should suffer,*
and that he should be the first that should rise from the dead: And again,
(l) *In that he died, he died unto Sin; but in that he liveth, he liveth unto*
God. For otherwise what Advantage can there be in Bonds, if Christ
has not died? What Advantage in Patience? What Advantage in
Stripes? And why all this? Peter was crucified; Paul and (m) James
were slain with the Sword; (n) John was banished into Patmos; Ste-
phen was (o) stoned to Death by those Jews that slew the Lord: But

(a) *Dan. VI & XIV.* (b) *Acts XX. 24.* (c) *1 Cor. XVI. 13.*
(d) *Hab. II. 4. Gal. III. 11* (e) *Psal. LXVII. 6.* (f) *Gal.*
II. 5. (g) *Rom. XV. 19.* (h) *Gal. VI. 17.* (i) *V. 14.* (k) *Acts*
XXVI. 23. (l) *Rom. VI. 10.* (m) *Acts XII. 2.* (n) *Apoc.*
I. 9. (o) *Acts VII. 59.*

none of these Sufferings were in vain : For the Lord was really Crucify'd by the Ungodly.

IV. Also ye know that he who was born of a Woman is the Son of God ; and he that was crucify'd is the first-born of every Creature : And God the Word : And he made all things [by the Command of the Father.] For, says the Apostle, (a) *There is one God the Father, of whom are all Things ; and one Lord Jesus Christ, by whom are all Things.* And again, *For there is one God, and one Mediator between God and Men, the Man Jesus Christ:* And (b) *[who is the Image of the invisible God, the First-Born of every Creature, for]* (c) *by him were all Things created that are in Heaven and upon Earth, Visible, and Invisible ; and he is before all Things, and by him do all Things consist.*

V. And that he himself is not the God over all, and the Father, but his Son, he says ; (d) *I ascend unto my Father and your Father, and to my God and your God.* And again, (e) *When all Things shall be subdued unto him, then shall he also himself be subject unto him, that put all Things under him, that God may be all in all.* Wherefore he is One Person that put all Things under, and who is All in All ; and he another to whom all was subdued ; who also himself, with all the rest, must be made subject to the other.

VI. Nor is he a meer Man, through whom and (f) *by whom all Things were made.* For by him were all Things made : (g) *When he made the Heavens I was there with him, and join'd with him in the Formation of Things ; and he rejoiced with me daily.* How could he be a meer Man, to whom it was said, (h) *Sit thou on my right hand ?* How could such an one say, (i) *Before Abraham was, I am ?* And again, (k) *Glorify me with thy Glory which I had before the World was ?* What Man did ever say, (l) *I came down from Heaven, not to do mine own Will, but the Will of him that sent me ?* And of what Man was it ever said, (m) *He was the true Light, which lighteth every Man that cometh into the World.* He was in the World ; and the World was made by him ; and the World knew him not. He came unto his own, and his own received him not ? How could such an One be a meer Man, having the beginning of his Existence from the Virgin Mary ? and not rather God the Word, and the Only-begotten Son. For, (n) *In the beginning was*

(a) 1 Cor. VIII. 6. (b) 1 Tim. II. 5. (c) Col. I. 16, 17. (d) Job. XX. 17. (e) 1 Cor. XV. 28. (f) Job. I. 3. (g) Prov. VIII. 27, 30. (h) Psalm CIX. 1. Heb. I. 13. (i) Job. VIII. 58. (k) XVII. 5. (l) VI. 38. (m) I. 9, 10, 11. (n) Job. I. 1.

the Word ; and the Word was with God ; and the Word was God. (a) [All Things were made by him, and without him was not any Thing made. And a little after, (b) We beheld his Glory, as the Glory of the Only-begotten of the Father, full of Grace and Truth. And again, (c) The Only-begotten, who is in the bosom of his Father, he hath declared him.] And elsewhere, [He speaks by Solomon, saying,] (d) The Lord created me the beginning of his Ways, for his Works. Before the World did he found me ; and before all the Mountains did he beget me.

VII. And now, that our Bodies are to be raised again, he says, (e) Verily I say unto you, that the Hour cometh in the which all that are in the Graves shall hear the voice of the Son of God, and those that hear shall live. And, says the Apostle, (f) For this corruptible must put on incorruption ; And this mortal must put on immortality. And that we must live soberly and righteously, as Paul says again ; (g) Be not deceived ; Neither Adulterers, nor Effeminate Persons, nor Abusers of themselves with Mankind ; nor Fornicators, nor Revilers, nor Drunkards, nor Thieves, can inherit the Kingdom of God. And again, (h) If the dead rise not, then is not Christ raised ; then is our Preaching vain, and your Faith is also vain : Ye are still in your sins : Then they also that are fallen asleep in Christ are perished. If in this Life only we have hope in Christ, we are of all men most miserable : If the dead rise not, let us eat and drink for to-morrow we die. If this be our Case, wherein shall we differ from Asses and Dogs ? who take no Care for the Future, but only take Care of Eating ; and of indulging even those Appetites which follow after it. Not being sensible of any Mind which should inwardly move them.

VIII. May I have Joy of you in the Lord. Be ye sober. Let every one lay aside all Malice, and beastly Rage, Evil Speaking, Calumny, Filthy Speaking, Jestings, Whispering, Haughtiness, Drunkenness, Lust, the Love of Money, and of Vain-glory, Envy, and every thing of a like Nature : (i) But put on our Lord Jesus Christ, and make no provision for the Flesh to fulfil the Lusts thereof. Ye Presbyters, be subject to your Bishop ; Ye Deacons to your Presbyters ; And the People to both the Presbyters and Deacons. My Soul for theirs who observe this good Order : And the Lord be with them perpetually.

(a) V. 3. (b) V. 14. (c) V. 18. (d) Prov. VIII. 22, 23, 25.
 (e) Joh. V. 25, 28. (f) 1 Cor. XV. 53. (g) VI. 9. (h) XV. 13,
 14, 17, 18, 19, 32. (i) Rom. XIII. 14.

IX. Ye Husbands, love your Wives; and ye Wives your Husbands. Ye Children, reverence your Parents. Ye Parents, (a) *bring up your Children in the nurture and admonition of the Lord.* Honour those that are in Virginitie, as the Priestesses of Christ. And the Widows that live gravely and decently, as the Altar of God. Ye Servants, serve your Masters with Fear. Ye Masters, command your Servants with Gentleness. Let no one be Idle among you: For Idleness is the Mother of Indigence. I do not command these Things, as tho' I were some great Person; altho' I be in Bonds; but as your Brother I put you in mind of them. The Lord be with you.

X. May I enjoy your Prayers. Pray that I may attain to Jesus. I commit the Church which is at *Antioch* to you. The Churches of the *Philippians* salute you, from whence I write to you. *Philo* your Deacon salutes you; to whom I give Thanks, as to one that has diligently ministered to me in all Things. *Agathopus*, the Deacon from *Syria*, who follows me in Christ, salutes you. (b) *Salute ye one another with an holy Kiss.* I salute you all, both Men and Women, which are in Christ. Be ye established in Body and Soul, and in one Spirit; and do not forget me. The Lord be with you.

To the Antiochians.

Ignatius, who is also called Theophorus, To the Church which has obtained Mercy from God, and is elected by Christ, which is at *Syria*; Which first received the Name of Christian; Which is in *Antioch*. All Joy in God the Father, and in the Lord Jesus Christ.

I. THE Lord has rendred my Bonds light and easy, since I have understood that you are in Peace; and that you live in all Unanimity both of the Flesh and Spirit. (c) *I the Prisoner of the Lord therefore beseech you, that ye walk worthy of the Vocation wherewith ye are called:* Avoiding the Heresies of the Evil One, that have broken in upon us, to the Deceit and Destruction of those that are persuaded by them: But that ye give heed to the Doctrine of the Apostles; and believe both the Law and the Prophets: That ye reject all the Errors of the *Jews* and *Gentiles*; and neither introduce a Multitude of Gods, nor yet deny Christ under the pretence of the Unity of God.

(a) Eph. V. & VI. (b) 2 Cor. XIII. 12. (c) Eph. IV. 1.

II. For Moses, the Faithful Servant of God, when he said, (a) *The Lord thy God is One Lord*, and so preached that there was only One God; did yet presently confess our Lord, when he said, (b) *The Lord rained upon Sodom and Gomorrah Brimstone and Fire from the Lord*. And again, (c) *And God said, Let us make Man in our Image. And God made Man; according to the Image of God made he him*. And afterward, (d) *In the Image of God made he Man*. And that he was to be made Man, he says, (e) *A Prophet shall the Lord your God raise up unto you from your Brethren, like unto me*.

III. The Prophets also, when they say in the Person of God, (f) *I am the first God, and I am the last; and besides me there is no God*, concerning the Father of the Universe; do also speak of our Lord Jesus Christ. (g) *To us, say they, a Son is given, upon whose shoulders the Government is from above; and his Name is called the Angel of his great Council, the wonderful Counsellor, the strong God, the Powerful*. And concerning his Incarnation: (h) *Behold a Virgin shall be with child, and shall bear a Son, and they shall call his name Emmanuel*. Also concerning his Passion; (i) *He was led as a sheep to the slaughter, and as a Lamb before her shearers is dumb. I also was as an innocent Lamb, led to be sacrific'd*.

IV. The Evangelists also, when they said the Father alone was the (k) *Only True God*, did not omit the Doctrine concerning our Lord, but wrote thus, (l) *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made*. And concerning his Incarnation, says the Scripture, (m) *The Word was made Flesh, and dwelt among us*. And again, (n) *The Book of the generation of Jesus Christ, the Son of David, the Son of Abraham*. And the very same Apostle who said, (o) *There is One God*; said (p) *there is also One Mediator between God and Men*. Nor were they ashamed of the Incarnation or Passion: For what is added? (q) *The Man Christ Jesus: Who gave himself for the Life and Salvation of the World*.

(a) Deut. VI. 4. Mar. XII. 29. (b) Gen. XIX. 24. (c) I. 26, 27.
 (d) V. 1. & IX. 6. (e) Deut. XVIII. 15. Act. III. 22. VII. 37.
 (f) Isa. XLIV. 6. (g) IX. 6. (h) Isa. VII. 14. Matt. I. 23. (i) Isa.
 LIII. 7. Acts VIII. 32. Jer. XI. 19. (k) Joh. XVII. 3. (l) I. 1, & c.
 (m) V. 14. (n) Matt. I. 1. (o) I Cor. VIII. 4, 6. Gal. III. 20.
 (p) Eph. IV. 5, 6. (q) I Tim. II. 5, 6.

V. Whosoever therefore Preaches that there is but *one God alone*, in such a manner as to take away the Divinity of Christ, he is a Devil, and the Enemy of all Righteousness. He also that confesses Christ, but not as the Son of the Maker of the World, but of some other Being that cannot be known; different from him whom the Law and the Prophets declare, the same is an Instrument of the Devil. He also that rejects the Incarnation, and is ashamed of the Cross; for the sake of which I am in Bonds; the same is *Antichrist*. Moreover, he that says Christ is a meer Man is accursed, according to the Prophet; as not (a) *putting his trust in God but in Man*. Wherefore he is unfruitful, and *like the wild myrtle tree*.

VI. I write thus to you, O thou new Olive Tree of Christ, not that I am sensible that you have any such Opinions, but that I may forewarn you, as a Father would his own Children. Beware therefore of those Men that run to work Mischief; those (b) *Enemies of the Cross of Christ*; whose end is destruction; whose glory is in their shame. Beware of those (c) *dumb dogs*, those drawling Serpents, scaly Dragons, and Asps, and Basilisks, and Scorpions; for they are subtle Wolves, or Apes that personate Men.

VII. Ye were the Disciples of Paul and Peter. Do not ye lose what was committed to your Trust. Be mindful of Euodius your most worthy and blessed Shepherd; into whose Hands the Government over you was first intrusted by the Apostles. Let us not put our Father to shame. Let us shew our selves his true born Children, and not Bastards. Ye know after what manner my Conversation has been among you. What Things I said to you when I was present with you, the same do I write now I am absent from you. (d) *If any one love not the Lord Jesus let him be anathema*. Be ye followers of me. My Soul be for yours, when I attain unto Jesus. Be mindful of my Bonds.

VIII. Ye Presbyters, (e) *Feed the Flock which is among you*, until God declares who is to be your Ruler after me. For (f) *I am now ready to be offered, that I may gain Christ*. Let the Deacons know of what Dignity they are; and let them endeavour to be blameless; that they may be the followers of Christ. Let the People be subject to their Presbyters and Deacons. Let the Virgins know to whom they have consecrated themselves.

(a) Jer. XVII. 5, 6.
(d) 1 Cor. XVI. 22.
Phil. III. 8.

(b) Phil. III. 18, 19.
(e) 1 Pet. V. 2.

(c) Isa. LVI. 10.
(f) 2 Tim. IV. 6.

IX. Let the Husbands love their Wives, remembering that at the Creation one Woman was given to one Man ; not many Women to one Man. Let the Wives honour their Husbands, as their own Flesh. Nor let them venture (a) to call them by their Names. Let them be Chast ; having no Conversation with any other Men but their Husbands, to whom they are united according to the Will of God. Ye Parents give your Children Holy Instruction. Ye Children, (b) Honour your Parents, that it may be well with you.

X. Ye Masters do not treat your Servants with Haughtiness, in Imitation of Patient Job, who says, (c) *If I did despise the cause of my Man-servant, or of my Maid-servant, when they contended with me. For what then shall I do when God brings me to examination ?* Ye know what follows in that Place. Ye Servants do not ye provoke your Masters to Anger in any thing, lest ye become the Authors of incurable Mischiefs to your selves.

XI. (d) *Let no idle Person eat*, lest he become a Wanderer about, and a Whoremonger. Let not either Drunkenness, or Anger, or Envy, or Slandering, or Clamour, or Blasphemy, (e) *be so much as named among you.* Let not the Widows (f) *indulge themselves in pleasures*, lest they wax wanton against the word. Be subject to Cæsar in such things wherein Subjection will not endanger your Innocence. Provoke not your Rulers to Wrath, that you may not afford Occasion against your selves to those that seek for it. But as to Magick Arts, or obscene Wickedness with Young Men, or Murder, 'tis needless for me to write to you ; when such Crimes are forbidden to be committed by the very Gentiles themselves. I do not command you in these Matters, as an Apostle, but as your Fellow-Servant I put you in mind of them.

XII. I salute the sacred Presbytery ; the holy Deacons ; and that to me desirable Name, whom God grant I may see in my Place by the Holy Spirit, when I shall attain unto Christ. My Soul be for his. I salute the Subdeacons, the Readers, the Singers, the Keepers of the Gates, the Labourers, the Exorcists, and the Confessors. I salute the Deaconesses of Christ, those Keepers of the Holy Gates. I salute the Virgins devoted to Christ : whom may I have Joy of in the Lord Jesus. [I salute the Widows Eminent for Chastity and

(a) See 1 Pet. III. 6.

(b) Eph. VI. 2, 3.

(c) Job XXXI.

13, 14.

(d) 2 Theff. III. 10.

(e) Eph. V. 3.

(f) 1 Tim.

V. 6, 11.

Gravity.] I salute the People of the Lord both small and great ; and all my Sisters in the Lord.

XIII. I salute *Cassianus* and his Yoke-Fellow, and their most beloved Children. *Polycarp*, that most worthy Bishop salutes you, who takes particular Care of you ; to whom also I have committed you in the Lord. And the whole Church that is at *Smyrna* remembers you in their Prayers in the Lord. *Onesimus* the Pastor of the *Ephesians* salutes you : *Damas* the Bishop of *Magnesia* salutes you : *Polybius* Bishop of the *Trallians* salutes you : *Philo* and *Agathopus* the Deacons, my Companions, salute you. (a) Salute one another with an holy Kifs.

XIV. I write this from *Philippi*. He that is alone Unbegotten preserve you stable in the Spirit and in the Flesh, through him that was begotten before the World began. And God grant I may see you in the Kingdom of Christ. I salute him that is to be your Ruler in my stead ; whom may I enjoy in Christ. Fare ye well in God, and in Christ, being illuminated by the Holy Spirit.

TO HERO.

Ignatius, who is also called Theophorus, To Hero the Deacon of Christ, the Minister of God, who is honoured by God, and highly beloved ; famous for his Gravity ; who carries Christ and the Holy Spirit in him ; who is mine own Son in Faith and Love. Grace, Mercy, and Peace from Almighty God, and from Christ Jesus our Lord, his Only Begotten Son, (b) who gave himself for our Sins, that he might deliver us from the present evil World, and preserve us unto his heavenly Kingdom.

I. I Exhort thee in God that thou press forward in thy Course, and maintain thy Dignity. Take care of Concord with the Saints. Bear with the Weak, that (c) thou may'st fulfil the law of Christ. Find leisure for Fasts and Prayers, but not to an immoderate Degree ; lest thou cast thy self down thereby. Do not altogether abstain from Wine and Flesh, for they are not abominable ; for, says the

(a) 2 Cor. XIII. 12.

(b) Gal. I. 4.

(c) VI. 2.

Scripture, (a) *Ye shall eat the good things of the earth.* And again, (b) *Ye shall eat Flesh as Herbs.* And again, (c) *Wine maketh glad the heart of Man: And Oil makes his Face to shine: And bread strengthens him.* But all is to be us'd with Moderation, and in due order; as being the Gifts of God. For (d) *who shall eat, or who shall drink without him?* (e) *for if any thing be pleasant 'tis his; and if any thing be good 'tis his.* Give attendance to Reading, that thou may'st not only thy self know the Laws, but may'st explain them to others, as the Combatant of God. (f) *No Man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a Soldier: and if a man also strive for masteries yet is he not crowned except he strive lawfully.* I who am in Bonds with my Soul may be for thine.

II. Every one that Preaches any thing beside what is commanded, tho' he seem never so worthy of Credit, tho' he Fast, or has the Gift of Continency, or the Power of working Miracles, or of Prophecy; Let him be look'd on by thee as a (g) *Wolf in sheeps-clothing*, working the Destruction of the Sheep. If any one denies the Cross, and is ashamed of the Passion, let him be to thee like the Adversary himself; even (h) *tho' he gives all his goods to feed the poor; tho' he removes mountains; tho' he gives his body to be burned;* let him be to thee abominable. If any one despises the Law, or the Prophets, which Christ fulfilled at his coming, let him be to thee as Antichrist. If any one says that the Lord is but a [meer] Man, he is a Jew, a Murderer of Christ.

III. (i) *Honour Widows that are Widows indeed.* Provide for the Fatherless: For God is the (k) *Father of the Fatherless, and the Judge of the Widows.* Do nothing without the Bishops: For they are Priests, but thou the Minister of the Priests. They Baptize, Offer the Sacrifice, Ordain, and Lay on Hands: But thou ministrerest to them; as Holy Stephen did to James at Jerusalem, and to the Presbyters. Do not neglect the Sacred Assemblies. Enquire for every Person by Name. (l) *Let no one despise thy youth: But be thou an example to the faithful in word, and in conversation.*

IV. Be not ashamed of Servants: for there is the same common Nature to us and them. Do not abominate Women; for they have born thee, and brought thee up. We must therefore love those that

(a) *Isa. I. 19.* (b) *Gen. IX. 3.* (c) *Psal. CIV. 15.* (d) *Eccl. II. 25.* (e) *Zach. IX. 17.* (f) *2 Tim. II. 4.* (g) *Mat. VII. 15.* (h) *1 Cor. XIII. 2.* (i) *1 Tim. V.* (k) *Psal. LXVIII. 6.* (l) *1 Tim. IV. 12.*

have been the Authors of our Birth : I mean only in the Lord. Now a Man can have no Children without a Woman. We must therefore honour those that assisted to our Procreation : (a) *Neither is the man without the woman ; neither the woman without the man : Excepting the Case of our first Parents. For the Body of Adam was made out of the Four Elements, and that of Eve out of the Side of Adam. Moreover the Surprizing Birth of the Lord was of a Virgin alone. Not as if the lawful Mixture of a Man and his Wife were abominable ; but this manner of Generation was worthy of God. For it became the Creator not to make use of the ordinary Method of Generation, but one which was surprizing and strange, on Account of his being the Creator.*

V. Flee from Pride ; for (b) *the Lord resisteth the proud.* Abhor Lying, for says the Scripture, (c) *Thou shalt destroy all them that speak lies.* Beware of Envy, for its original Patron is the Devil ; and his Successor therein Cain ; who envied his Brother, and out of Envy became guilty of Murder. Exhort my Sisters that they love God, and be content with their own Husbands alone. In like manner exhort my Brethren to be content with their Yoke-Fellows. Take care of the Virgins, as the Treasures of Christ. (d) *Be long-suffering, that thou may'st be filled with Wisdom.* Do not neglect the Poor, so far as God has prospered thee. For (e) *by alms and truth sins are purged.*

VI. Keep thy self pure, as the Habitation of God, Thou art the Temple of Christ ; thou art the Instrument of the Spirit. Thou knowest after what manner I have brought thee up. Altho' I be the least of all Men ; be thou a Follower of me ; imitate my Conversation. I do not glory in the World, but in the Lord. I exhort (f) *Hero my own Son : But (g) let him that glorieth glory in the Lord.* May I enjoy thee my dear Son, whose Guardian may he be who is the only Unbegotten God, and the Lord Jesus Christ. Do not give Credit to all Persons : Do not trust all Persons. Nor let any one impose on thee by Flattery. For many are the Ministers of Satan : And (h) *he that is hasty to give credit is light minded.*

VII. Be mindful of God, and thou wilt never Sin. Be not double minded in thy Prayer : For blessed is he that is not doubtful. For I believe in the Father of our Lord Jesus Christ, and in his only

(a) 1 Cor. XI. 11. (b) 1 Pet. V. 5. (c) Psal. V. 7. (d) Prov. XIV. 29. (e) XV. 27. (f) 1 Cor. I. 31. (g) 2 Cor. X. 17. (h) Eccclus. XIX. 4.

Begotten Son, that God will shew me *Hero* upon my Throne. Do thou therefore press forward in thy Course. I charge thee before the God of the Universe, and before Christ, and in the Presence of the Holy Spirit, and of the ministring Orders, Keep that sacred thing which I and Christ have committed to thee : And do not judge thy self unworthy of those Things which have been shewn [me] concerning thee by God. I commit to thee the Church of *Antioch*. I have committed you to *Polycarp* in the Lord Jesus Christ.

VIII. The Bishops *Onesimus, Vitus, Damas, Polybius*, and all that are at *Philippi*, salute thee in Christ. Whence also I have written to thee. Salute the Presbytery, worthy of God. Salute my Holy Fellow-Deacons : whom may I enjoy in Christ, both in the Flesh and in the Spirit. Salute the People of the Lord both small and great, every one by Name : Whom I commit to thee, as *Moses* did the *Israelites* to *Joshua*, who was their Leader after him. And do not think this that I say too assuming : For altho' we are not such as they were, yet however we pray that we may be like them : Inasmuch as we are the Children of *Abraham*. Be strong therefore, O *Hero*, and act Heroically, and like a Man. For from henceforth thou shalt lead the People of the Lord, which are in *Antioch*, in and out ; and so (a) the congregation of the Lord shall not be like Sheep which have no Shepherd.

IX. Salute *Cassianus* mine Host, and his most grave Yoke-fellow, and their most beloved Children : (b) God grant that they may find mercy of the Lord in that day, on Account of their Ministration to us : Whom also I recommend unto thee in Christ. Salute all the Faithful that are at *Laodicea*, every one by Name, in Christ. Do not neglect those at *Tarsus*, but look after them frequently ; confirming them in the Gospel. I salute *Maris*, the Bishop of the New City near *Anazarbus*, in the Lord. Salute also *Mary*, a Woman of great Gravity, my Daughter, famous for Learning ; as also the Church which is in her House. For whom may my Soul be the Security ; for she is the very Pattern of pious Women. May the Father of Christ, thro' his Only Begotten Son, himself preserve thee sound and of good Repute in all Things, to a very old Age, for the Advantage of the Church of God. Farewell in the Lord, and Pray that I may be perfected.

(a) *Numb.* XXVII. 17.

(b) *2 Tim.* I. 18.

F I N I S.

I have committed you to Robert in the Lord Jesus Christ. concerning these by God. I commit to thee the Church of America. they tell unworthily of those Things which have been their [and] thing which I and Christ have committed to thee: And do not judge the Holy Spirit, and of the ministering Orders, keep that sacred the God of the Universe, and before Christ, and in the Presence of them therefore press forward in thy Course. I charge thee before Begotten Son, that God will show me how upon my Throne. Do

VIII. The Bishops Overseas, Bishops, Presbyters, and all that are at Philadelphia, salute thee in Christ. Whence also I have written to thee. Salute the Presbytery, worthy of God. Salute my Holy Fellow-Deacons: whom may I enjoy in Christ, both in the Flesh and in the Spirit. Salute the People of the Lord both small and great, every one by Name. Whom I commit to thee, as also did the Father to Jesus, who was their Leader after him. And do not think that I lay too assuming: For altho' we are not such as they were, yet however we pray that we may be like them: I am much as we are the Children of Abraham. Be strong therefore, O Israel, and be Heroically, and like a Lion. For from henceforth thou shalt lead the People of the Lord, which are in number, in word; and to (a) the congregation of the Lord, which are in number, have no speech.

IX. Salute Cassius mine Host, and his most grave Yale-Fellow, and their most beloved Children: (a) God grant that they may find every of the Lord in that day, on Account of their Ministry to us: Whom also I recommend unto thee in Christ. Salute all the faithful that are at Leicester, every one by Name, in Christ. Do not neglect those at Leicester, but look after them frequently: keep shining them in the Gospel. I salute also the Bishop of the New City now deceased, in the Lord. Salute also Mary, a Woman of great Gravity, my Daughter, famous for her piety: as also the Church which is in Leicester. For whom may my Soul be the security: for she is the very Pattern of pious Women. May the Father of Christ, the Only Begotten Son, himself preserve her sound and of good Report in all Things, to a very old Age, for the Advantage of the Church of God. Farewell in the Lord, and pray that I may be perfected.

F I N I S

(a) Name XXVII. 7

Forgotten Son, that God will show me how upon my Throne. Do
then therefore press forward in my Cause. I charge thee before
the God of the Universe, and before Christ, and in the Presence of
the Holy Spirit, and of the ministering Orders, Keep that sacred
thing which I and Christ have committed to thee: And do not judge
thyself unworthy of those Things which have been given [me]
concerning thee by God. I commit to thee the Church of Antioch.
I have committed you to Preachers in the Lord Jesus Christ.

VIII. The Bishops Overseers, Pastors, Teachers, and all others
are at Philippi salute thee in Christ. Whence also I have written
to thee. Salute the Presbytery, worthy of God. Salute my Holy
Fellow-Deacons: whom may I enjoy in Christ, both in the Flesh
and in the Spirit. Salute the People of the Lord both small and
great, every one by Name. Whom I commit to thee, as Peter did
the Shepherd to Jesus, who was their Leader after him. And do
not think that I lay too strong a charge: For altho' we are not such as
they were, yet however we pray that we may be like them: Inas-
much as we are the Children of Abraham. Be strong therefore, O
Irene, and act Heroically, and like a Man. For from henceforth
thou shalt lead the People of the Lord, which are in Antioch, in the
East; and to (a) the congregation of the Lord Jesus Christ, which
have no Shepherd.

IX. Salute Cassian mine Host, and his most grave Yoke-fellow,
and their most beloved Children: (a) God grant that they may find
every of the Lord in that day, on Account of their Ministry to
us: Whom also I recommend unto thee in Christ. Salute all the
Faithful that are at Caesarea, every one by Name, in Christ. Do
not neglect those at Tarsus, but look after them frequently: con-
firming them in the Gospel. I salute also the Bishop of the Holy
City near Antioch, in the Lord. Salute also Mary, a Woman of
great Gravity, my Daughters, famous for Learning: as also the
Church which is in Antioch. For whom may my Soul be the so-
ciety: for this is the very Pattern of pious Women. May the Pas-
tor of Christ, the Only Begotten Son, himself preserve them
sound and of good Report in all Things, to a very old Age, for
the Advantage of the Church of God. Farewell in the Lord, and
Pray that I may be perfected.

FINIS

(a) Name XXVII. 17.

begotten Son, that God will show me how upon my Throne. Do thou therefore press forward in thy Course. I charge thee before the God of the Universe, and before Christ, and in the Presence of the Holy Spirit, and of the ministering Orders, keep that sacred thing which I and Christ have committed to thee: And do not judge thyself unworthy of those Things which have been thus committed to thee by God. I commit to thee the Church of Antioch. I have committed you to Peter in the Lord Jesus Christ.

VIII. The Bishops Cassian, Peter, James, Paphia, and all that are at Paphia, salute thee in Christ. Whence also I have written to thee. Salute the Presbytery, worthy of God. Salute my Holy Fellow-Deacons: whom may I enjoy in Christ, both in the Flesh and in the Spirit. Salute the People of the Lord both small and great, every one by Name. Whom I commit to thee, as Peter did the Shepherd to Peter, who was their Leader after him. And do not think this that I say too often: For also we are not such as they were, yet however we pray that we may be like them: Inasmuch as we are the Children of Abraham. Be strong therefore, O Peter, and act Heroically, and like a Man. For thou hast been chosen to be the Head of the People of the Lord, which are in Antioch, in Asia; and to (a) the congregation of the Lord which are in Syria, and in the whole world.

IX. Salute Cassian mine Host, and his most grave Wife, and all their most beloved Children: (b) God grant that they may find mercy of the Lord in that day, on Account of their Ministry to me: Whom also I recommended unto thee in Christ. Salute all the faithful that are at Antioch, every one by Name, in Christ. Do not neglect those at Antioch, but look after them frequently: For I am thinking of them in the Gospel. I salute also the Bishop of the Holy City near Antioch, in the Lord. Salute also Mary, a Woman of great Gravity, my Daughter, famous for her piety: as also the Church which is in Antioch. For whom may my Soul be the Society: for she is the very Pattern of pious Women. May the Father of Christ, the Only Begotten Son, himself preserve thee sound and of good Report in all Things, to a very old Age, for the Advantage of the Church of God. Farewell in the Lord, and pray that I may be perfected.

(a) Name XXVII. (b) 2 Tim. I. 18.

I have committed you to Jesus Christ. I have committed these by God. I commit to thee the Church of Antioch. thyself unworthy of those things which have been committed to thee. And do not judge thing which I and Christ have committed to thee. And do not judge the Holy Spirit, and of the ministering Orders. Keep that sacred the God of the Universe, and before Christ, and in the Presence of them therefore greet forward in thy Court. I charge thee before Augustus Son, that God will show me how upon my Throne. Do

VIII. The Bishops Ourselves, I mean, Bishops, Presbyters, and all that are at Antioch, salute thee in Christ. Whence also I have written to thee. Salute the Presbytery, worthy of God. Salute my Holy Fellow-Deacons: whom may I enjoy in Christ, both in the Flesh and in the Spirit. Salute the People of the Lord both small and great, every one by Name. Whom I commit to thee, as Jesus did the Church to Jesus, who was their leader after him. And do not think that I say too often: For also we are not such as they were, yet however we pray that we may be like them: Inasmuch as we are the Children of Abraham. Be strong therefore, O thou Antioch, the People of the Lord, which are in Antioch, in and out; and to (a) the congregation of the Lord, which are in Antioch, have we spoken.

IX. Salute Cassian mine Host, and his most grave Yoke-fellow, and their most beloved Children: (b) God grant that they may find every of the Lord in that day, on Account of their Ministry to us: Whom also I recommended unto thee in Christ. Salute all the faithful that are at Antioch, every one by Name, in Christ. Do not neglect those at Antioch, but look after them frequently: concerning them in the Gospel. I salute also, the Bishop of the Holy City, our Antioch, in the Lord. Salute also Mary, a Woman of great Gravity, my Daughter, famous for her piety: as also the Church which is in Antioch. For whom may my soul be the security: for that is the very Pattern of pious Women. May the first of Christ, then, his Only Begotten Son, himself prefigure them, and of good Repute in all Things, to a very old Age, for the Advantage of the Church of God. Farewell to the Lord, and Pray that I may be perfected.

(a) Name XXVII. (b) 2 Tim. I. 15.

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